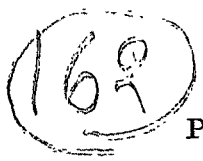
THE CALCUTTA REVIEW

OCTOBER, 1948



CONTENTS

PAGE

The Remaking of Higher Studies in Economics, Commerce, Politics and Sociology for Dominion India 1

Prof. Benoy Sarkar, M.A., Dr. *h.c.*

Norway Today 6

S. Gylseth

Symbolism and the Copula 18

Prof. S. K. Chattopadhyaya, M.A., P.R.S.

How We Think 33

Edward Podolsky

Dark Distress (*Poem*) 38

P. K. Banerjee, N. K. I. (Sweden)

Modern English Poetry 39

J. Nigam, M.A.

Education in the Melting Pot 45

K. Lahiri

Round the World 56

Reviews and Notices of Books 64

Ourselves 67

Notifications 70

Bright ideas

in modern Jewellery

★

We always have a wide range to offer for your selection. Individual designs are also made to please your caprice.

Every single piece of jewellery created by our firm possesses infinite charm and elegance. The gracé and beauty of it makes the wearer proud with the joy of possession. She singles out herself in a crowd.

This achievement is only possible to us for careful modern crafting backed by years of experience.

M.B. Sirkar & Sons

LEADING GUINEA GOLD JEWELLERS
AND DIAMOND MERCHANTS

124, 124/1, BOWBAZAR STREET, CALCUTTA. PHONE: B. B. 1761

COMARTS

E II -45-8"X2-

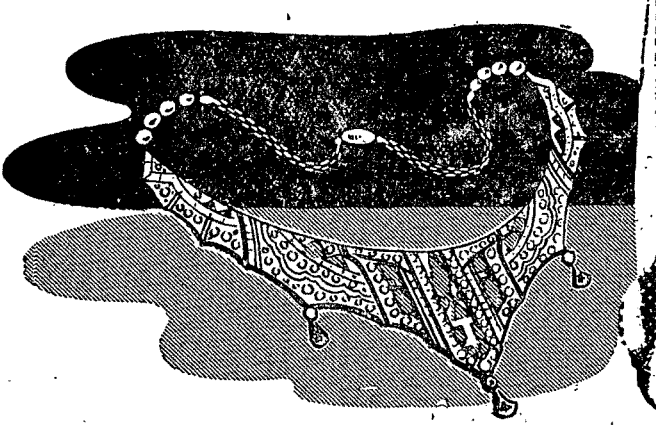
THE CALCUTTA REVIEW

NOVEMBER, 1948

CONTENTS

	PAGE
Fighting the Battle of inflation	73
Prof. P. N. Banerjee, M.A., B.L., Bar.-at-Law	
Mahatma Gandhi	81
Vidhushekhara Bhattacharyya	
Hemp-Drug-addiction and Physical Damage	84
H. C. Mookerjee, M.A., Ph.D.	
Academic and cultural Titbits from Cité Universitaire (April—July, 1948)	97
Miss Indira Sarkar, M.A.	
The Economic Regions of France	114
R. Kolb-Bernard	
The Organisation of Commercial Education	118
Haricharan Ghosh, M.A.	
The XXI st International Congress of Orientalists... ...	125
Round the World	133
Reviews and Notices of Books	139
Ourselves	141
Notifications	143

A DELICATE DRAMA



The package is unwrapped...a velvet case makes its appearance and inside it lies an exquisite piece of expert's handiwork...a necklace! The heart of the recipient leaps with joy and the person who makes the presentation beams with pleasure and satisfaction.

This delicate little drama is enacted almost every day in hundreds of homes where our jewellery takes the leading part.

Even the tiniest ornament which leaves our shop bears the hallmark of many year's experience and meets with satisfaction wherever it finds its way.

We always have a wide range to offer for your selection. Individual designs are also made to please your caprice.

M.B. Sirkar & Sons

LEADING GUINEA GOLD JEWELLERS AND DIAMOND MERCHANTS

124, 124/1, BOWBAZAR STREET, CALCUTTA. PHONE: B. B. 1761

THE CALCUTTA REVIEW

DECEMBER, 1948

CONTENTS

PAGE

Hemp Drug addiction and mental derangement 147
H. C. Mookerjee, M.A., Ph.D.

Close interaction between Executive and Legislature in Britain... 161
Max Beloff.

Keats' Concept of Poetic Genius 169
Prabasjiban Chaudhuri, M.A., M.Sc.

Late Eighteenth Century Calcutta and life in its European Colony 175
William C. Pool.

British Empire—Liquidation or Revival 190
Chandikaprosad Banerjee.

Round the World 193

Reviews and Notices of Books 200

Ourselves 203

Notifications 205

ADDING TO *loveliness*

Beauty is always enhanced by the use of carefully selected jewellery. A few wild flowers make the uncivilised maiden of the wild lovely.....a few pieces of exquisite jewellery make the modern maids beautiful.

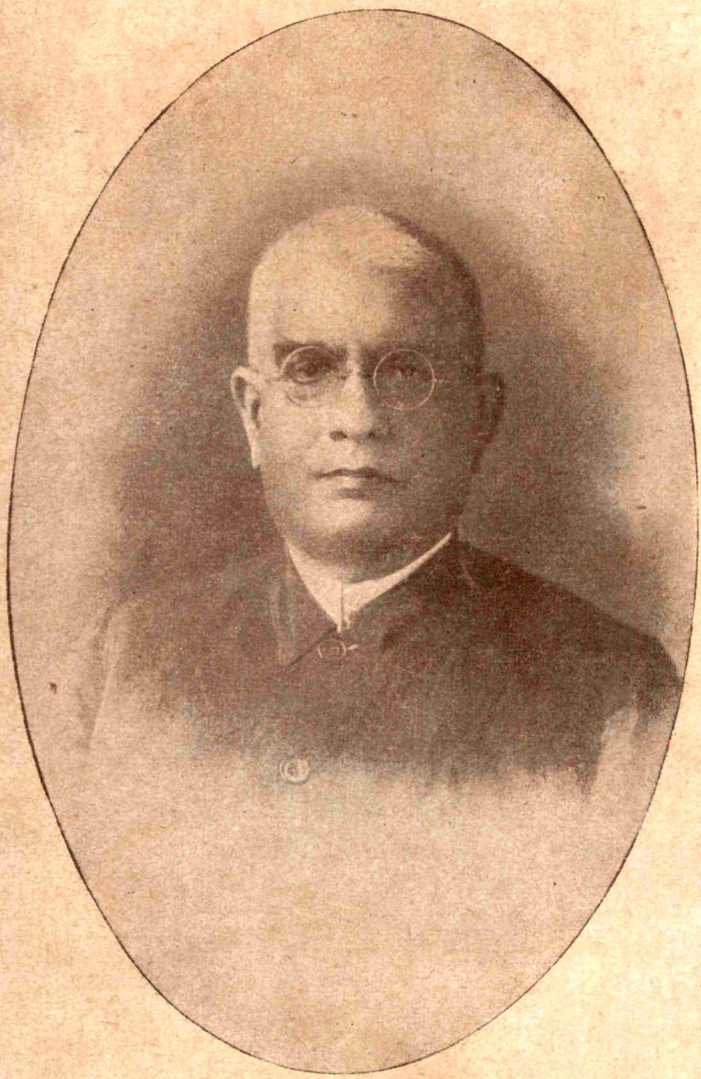
We are proud to contribute our share in making a woman lovely ..... its not our luck, it is our experience and careful craftsmanship.

We always have a wide range to offer for your selection. Individual designs are also made to please your caprice.

M.B. Sirkar & Sons

LEADING GUINEA GOLD JEWELLERS
AND DIAMOND MERCHANTS

124, 124/1, BOWBAZAR STREET, CALCUTTA. PHONE: B. B. 1761



THE LATE RAI BAHADUR J. C. GHOSH

(1865—1948)

CREU 3-4
310.5
005
CALCUTTA CENTRAL LIBRARY, UNIVERSITY

THE
CALCUTTA REVIEW

OCTOBER, 1948

THE RE-MAKING OF HIGHER STUDIES IN ECONOMICS, COMMERCE, POLITICS AND SOCIOLOGY FOR DOMINION INDIA*

PROF. BENOY SARKAR, M.A., DR. *h.c.*

THE Dominion Freedom of India since August, 1947, has placed her in the arena of world-competition in a manner undreamt of three decades ago at the end of World-War I. The educational institutions of the Indian people have therefore need to be re-made with a view to the new demands for competency and the new urges for self-assertion by the international standard.

Dominion India requires new branches of knowledge to be cultivated by her scholars. She requires also new methods and techniques for cultivating the arts and sciences, both old and new.

A short memorandum is being placed before the educators of India today with a few suggestions in regard to some of the more important items associated with the higher teaching of economics, commerce, politics and sociology. For certain purposes it may be taken to be a continuation of the memo. submitted by the present writer twenty-two years ago in August, 1926. These suggestions are based on a hypothesis with regard to educational, socio-philosophical and cultural reconstruction. It runs to the effect that persons with pre-1947 mentalities and or equipment

* See the author's "Memorandum on Post-Graduate Studies with special reference to Economics and the Allied Sciences" in the *Calcutta Review* for August, 1926.

RCU 337

will find themselves utterly helpless in regard to the management of Indian affairs from 1950 on.

In order to render the teaching of economics, commerce, political science, and sociology somewhat more practical, businesslike and uptodate the following resolutions may be placed before the Inter-University Board's meeting as well as the Quinquennial Conference of Indian Universities to be held at Madras in December, 1948. The resolutions have been so worded that underlying reasons should appear to be obvious.

1. Measures be adopted by every University such as may enable at least one teacher of economics to be equipped with a general knowledge of goods as well as engineering, productional and technological subjects. The deputation of certain members of the teaching staff in economics and commerce to educational institutions like (1) the Massachusetts Institute of Technology (M.I.T.), Cambridge (U.S.A.), for familarity with the courses in business and engineering administration as well as in industrial economics, and (2) the New York State College of Agriculture (Cornell University, Ithaca, U.S.A.) for familiarity with the courses in farm management, agricultural engineering, animal husbandry, rural sociology, etc., for a year or two is likely to be helpful in this regard.

2. Measures be adopted by every University such as may enable at least one teacher of economics to be equipped with the latest economic theories as well as methods of economic analysis. The deputation of certain teachers, strong in mathematics and statistics, to the University of Cambridge or to Harvard University (U.S.A.) for a year or two is recommended for this purpose.

3. Statistics be rendered compulsory for every M.A. student of economics and commerce.

4. Statistics be rendered an integral part in I.A. for the Civics papers by the incorporation of a definite number of pages dealing with some of the most important figures available in Census Reports and other Government publications.

With this object in view 20 per cent. of the marks in I.A. Civics may be ear-marked for questions bearing on descriptive statistics.

GS 1618

5. Statistics be likewise rendered an integral part in B.A. for the Economics papers by the prescription of a text-book on elementary (and somewhat non-mathematical) statistics.

This object may be realized by the rule that 20 per cent. of the marks in B.A. Economics be allotted to statistics.

6. Insurance (life and general) be rendered compulsory for every student of commerce in M.A.

7. Transportation (inland, maritime, and aerial) be rendered compulsory for every student of commerce in M.A.

8. Measures be adopted by every University for enabling the teachers of political science to be equipped with a general knowledge of races and tribes, mental traits, group morality, caste patterns, as well as economic development, and industrial relations. The deputation of certain teachers to Columbia University (New York) and the Universities of Paris, Cologne, Prague, Stockholm, Zurich, etc., for a year or two with a view to orientations in anthropological, psychological and sociological sciences as well as world-economy is likely to be useful in this field.

9. Measures be adopted for providing every University with a teacher of diplomacy, international relations and consular service. The deputation of certain teachers of political science to Indonesia, China, Turkey, Egypt, Iran, Italy, Switzerland, Germany, Czechoslovakia, Sweden, U.K., France and the U.S.A. for researches and investigations is recommended for this purpose.

10. Measures be adopted for providing every University with a teacher of municipal administration and constitutional law. The deputation of certain teachers of political science to Sweden, Holland, Germany, Czechoslovakia, U. K., France, Canada, the U.S.A., Australia, etc., for researches and investigations is recommended for this purpose.

11. Measures be adopted for rendering sociology an independent branch of instruction and research at every University and placing it on the same level with economics and political science.

12. Measures be adopted for equipping the existing arrangements for the teaching of sociology with persons strong in four different disciplines, *e.g.*, anthropology, psychology, social work, and contemporary sociological theories.

13. The science of population (with public health and eugenics) be rendered popular in all Universities by being admitted as an optional subject in the department of sociology, economics or political science. For proper equipment teachers may be deputed to the Population Institutes of Rome, Paris, Munich, Stockholm, London, and New York.

14. The science of criminology (comprising penology) be rendered popular in all Universities by being admitted as an optional subject in the department of sociology or political science. The deputation of teachers to the Criminological Institutes of Italy, France, Germany, Sweden, England and the U.S.A. for researches and investigations may be suggested as a necessity for the commencement of adequate courses in criminology.

15. Journalism be admitted as an optional subject in the department of political science or sociology. The deputation of certain teachers to the College of Journalism at Wisconsin University and to those at Columbia, California, Illinois, Northwestern Ohio, Syracuse and other Universities of the U.S.A. in order to acquire the methods of teaching would be a necessity.

16. Social work be recognised as an optional subject of the same level as other optional subjects in the department of political science or sociology. For experience in the methods of teaching and research the New York School of Social Work, the Smith College School of Social Work (Northampton), as well as the Social Welfare or Social Service Colleges of Chicago, Western Reserve, California and other Universities in the U.S.A. may be recommended as venues for certain teachers of political and social sciences.

17. For post-M.A. students at every University a two-year course be instituted for doctorate, and arrangements of the Seminar pattern be made for regular and systematic teaching as well as training in research under competent instructors.

18. Every seminar in every University be provided with financial facilities for publishing a quarterly journal furnished mainly with papers contributed by the teaching staff.

19. Industrial concerns, banks, export-import houses, chambers of commerce, insurance companies, railways, port authorities

and so forth be requested to permit batches of University students to visit their offices, laboratories and workshops under proper guidance.

20. The departments of public administration (central, local and municipal) be requested to permit batches of University students to get acquainted with the practical working of the governmental machinery under proper guidance.

21. The ability to utilize books and journals in two of the following European languages,—French, German, Italian, Russian and Spanish,—be regularly announced as a desired qualification for prospective teachers of economics, commerce, political science and sociology.

22. For prospective teachers of international law, diplomacy, consular service and contemporary history the ability to utilize books and journals in one of the following Asian languages,—Arabic, Persian, Tibetan, Chinese, Burmese, Siamese, Malayan, Javanese, Indo-Chinese and Japanese,—in addition to one of the European languages mentioned above be regularly announced as a desired qualification.

23. Several Institutes of Modern Languages (Asian and European as well as Indian) be organized under the auspices of Indian Universities for the benefit of students, teachers, administrators, consular and diplomatic officials, journalists and businessmen.

Uptill now the word "plan" or "planning" has been carefully avoided. But the most important feature of a plan is ubiquitous in the above resolutions. It is impossible to hide the reality that Rupees-annas-pies in thousands are involved in the implementation of any one of these suggestions, if they are not to remain pious wishes. And so we are finally landed in an educational planning for certain branches of social science.

NORWAY TODAY *

S. GYLSETH

Consul General for Norway

I feel greatly honoured and it is indeed a privilege for me to have received an invitation from the World Economic Institute of Calcutta University to address such a distinguished and large gathering of Professors and Students of the Calcutta University who have come to hear about "Norway" to-day.

May be some of you on your travels abroad have been able to peep into that far away country, which about ten years ago was proclaimed by Travelling Agencies to be Europe's peaceful corner, and I am sure that all of you who might have been there must have liked the country and I sincerely hope that you had a feeling that you were welcome.

Although the years of war put very serious marks on the people of Norway as well as on the country and changed our minds and our hearts, bringing tragedy to many homes and wasting national assets, this is beyond the limitations of this talk, and suffice it to say, Norway has been more lucky than most other European countries subjected to foreign domination and when on a bright May day in 1945 the Norwegian flags went up on every waiting mast, the King with his Government was welcomed back and the whole nation went mad with joy and a holiday spirit which brought practically everyone out of his working domain for months, came over the country.

But soon people realised that idleness did not bring them very far and they went to work. The Labour Government which came into power in 1935 increased their vote at the 1945 election to give them a narrow majority in the parliament. All parties agreed on a joint programme for rehabilitation, and the working man promised not to down tools for a number of years on condition that the living index was kept below a fixed level.

* A talk at the World Economic Institute of Calcutta University on 22nd July, 1948

Machinery was partly worn out and there was destruction to be mended, but production soon started rising satisfactorily and exports gradually increased, old markets were cultivated and recaptured, but to pay for the heavy imports which were needed after the country had been cut off for so long our Shipping and Whaling Fleet had to be brought back into shape, and in serving the allies, it must be remembered that Norway lost more than 50% of her Merchant Fleet and this means a colossal deficit when you consider that 30% of the national income is derived from shipping in Norway.

Probably no other European country is so internationally minded in all its economic activities and in its exchange of goods and services with other countries as Norway. The country is situated far to the North. Most of it is covered by mountains, and in proportion to its size the arable area of Norway is smaller than that of any other country. This also explains why the country is so sparsely populated. Although the yield of the land is no less than in those agricultural countries which are more favoured by nature, Norway is nevertheless more dependent on imports of grain and feeding stuffs than most countries. It is also dependent on imports of raw materials such as iron, textiles and metals. To this should be added that the Norwegian community has developed one of the highest standards of living in Europe. This is illustrated by the large and very varied range of imports. Norway is a good customer. When it sells for 2 kroner, it usually buys for 3 kroner. The third kroner is supplied by our income from the merchant fleet, whaling and the tourist traffic. Next to our exports of goods the income from shipping is beyond any comparison the largest item of income in our balance of payments. Before the war the Norwegian merchant fleet was the fourth largest in the world. Now it takes third place.

In consequence of the war losses Norway is now in the same situation as other countries which have suffered war damage. Our country is confronted with a great task of reconstruction. Foreign goods have to be imported on an extensive scale, and in order to pay for them larger exports are needed than ever before. In this respect, however, Norway is in a more favourable position

than most countries. On the whole, the industrial equipment is undamaged, so are also our means of transport apart from the tonnage lost in overseas and coastal shipping. Moreover, large foreign exchange reserves had accumulated from earnings of freight and payments of insurance money for ships lost. Available man-power has been directed to production and reconstruction work without destructive industrial conflicts. The task of reconversion from war to peace has been approached without political or social upheavals. But the productive equipments as well as man-power has suffered from wear and strain and now require replacement and rehabilitation in order to attain the degree of efficiency necessary to cope with the task. The results have surpassed our expectations. In some fields production may have been lagging owing to particular difficulties in the supply of raw materials. But on the whole, no part of the capacity of our productive equipment has lain idle, and the efficiency of labour is nearly normal except in some rare instance. Where productivity has not been satisfactory this has been due to the technical equipment being worn out. All taken together, the production of the country is larger than ever and the main limiting factor is scarcity of labour.

It will be realised that Norway is more than ever dependent on exports. Our most important export products are the following :

Timber products, mechanical pulp, chemical pulp, paper and staple fibre which account for more than 25% of all expor's, and fish and fish products which account for an equal part. Further, products of the mining industry, iron ore, pyrites and products of the electro-metallurgical industry which normally are no less important, but since the war have been lagging behind. Exports of fertilisers amount to 8-9% and will increase in course of time. Next in imprortance are furs and a large number of other goods.

Since the war it has been possible to resume Norwegian exports more quickly and to a greater extent than anybody had expected. With regard to paper and chemical pulp we have not by far been able to satisfy the demand. But it is hoped that the Norwegian wood-refining industries will soon be in a

position to accept orders for export to a more normal extent, as it is probable that these industries will receive approximately the normal supply of timber. So far as possible, these industries have endeavoured to accommodate their old business connection.

The public authorities as well as the leaders of industry have been aware that after this war there will again come a time when there will be a struggle for markets. They have prepared themselves to take part in this struggle. The aim of their endeavours has been to find ways and means of co-ordinating all public and private efforts for restoring our foreign trade, and providing the best contact with the markets. For that purpose they have set out to collect and transmit information to and from customers and to create the most expedient and efficient representation and selling organisation.

Norway is an industrial country. The characteristic feature of Norwegian industry is that it is split up in a large number or small factories and operates in nearly all conceivable fields. The beginning of industry goes far back in our history. The eldest industry is associated with timber, iron and glass. However, the real industrialisation of Norway did not start until a hundred years ago, and it began in the textile and iron industries. Wood-processing, which is to-day the basis of our largest exports, originated about 1870 when the first factories for producing mechanical pulp, chemical pulp and paper were built. Norway took part from the beginning in the powerful development of this industry. That was only natural in view of the presence of the most important prerequisites of this industry such as timber and water-power. It may be worth mentioning that the first margarine factory in Scandinavia was built in Norway, and also that the first cement factory was constructed very early. On the whole, Norway has done very well in keeping pace with industrial developments. This applies first and foremost to the utilisation of water-power as a basis of our industrial expansion.

The principal cause of the development of industry in Norway is the necessity of finding employment and of supplementing the means of substance with which Norway has been provided by nature, namely agriculture and fishing. While

agriculture is far from able to feed the population, there is an enormous surplus of fish. Fishing, sealing and whaling have from the earliest times provided Norway with her main export articles. Year after year along Norway's lengthy coast—longer than the coast of any other European country, when bays fjords are included—more than one million tons of fish are taken out of the sea, the main part of which is cod and herring. The fisheries provide us with our means of trade, and they also supply the raw materials of a considerable processing industry. However, the most important of our resources are the forests. While only 3% of the area of Norway consists of cultivated ground (besides which of course there are large stretches of grazing land for live-stock and fairly large areas which can be made arable), as much as about 1/4 of the total area is covered by forests. Every year about 8 mill. m^3 of timber is cut and used as raw material for the wood-processing industries and the sawmills. On the other hand Norway is not so rich in minerals as might be expected in view of the large mountain regions of the country. However, there are considerable deposits of iron ore and pyrites. Since the end of last century these deposits have been exploited and have made a valuable contribution to our exports. Next to Spain, Norway is Europe's largest producer and exporter of pyrites. Copper, silver, nickel, molybdenum and other metals are also found, and deposits of the so-called labrador rock are exploited and used as a raw material for producing aluminium. Moreover, granite provides the basis of a considerable stone industry. On the other hand, coal mining in Norway is limited to a few coal fields at Spitsbergen, where production is now about 500,000 tons, although it could be incressed to twice as much. The deficiency in coal is compensated by the fact that Norway has the largest resources of water-power in Europe, excepting perhaps the Soviet Union. The waterfalls considered economically utilizable are calculated to be capable of yielding 80,000 mill. KWh. Up to the persent 13,500 mill. KWh have been developed. In this field therefore there are large opportunities for expansion. And yet, before the war, there was already a larger consumption of electric power per inhabitant in Norway than in any other country. Industry

takes 75% of the electric power. In 1947, 5-600,000 KWh were about to be developed in Norway. Plans are being prepared for large new industries which will require an additional 2,200 million KWh.

Thus the forests, the fisheries, the minerals and the water-power are the principal elements in the foundation of Norway's considerable exports, the most important of which are industrial products. In addition to these facts should be mentioned the high standard of the workers with regard to intelligence, efficiency and technical training, and also the generally acknowledged standard of Norwegian engineers and factory managers. The most important development of the Norwegian export industries has taken place in the present century and is associated with the development of our water-power resources. It is in this field that the greatest expansion of the Norwegian economy will take place. Great preparations are being made in the wood-refining industries with a view to a far more extensive processing of chemical pulp and the by-products obtained in connection therewith. The same applies to the iron and steel industries, the electrometallurgical industry and the electro-chemical industry. According to a survey of the Federation of Norwegian industries it is a matter of investing more than 1,000 mill. kroner, a figure which is equal to the total share capital of all Norwegian industrial undertakings before the war.

I will give you some figures indicating the Norwegian industries' production capacity compared with what is normally exported :

Wood-processing industries :—

	Production.	Exports.
Mechanical Pulp	939,000 tons	459,000 tons.
Chemical Pulp	495,000 ,,	321,000 ,,
Paper	408,000 ,,	314,000 ,,
Board and Cardboard ...	50,300 ,,	19,000 ,,

Mining and electro-metallurgical industries :—

Iron Ore	1,395,000 tons	1,128,000 tons
Pyrites	1,025,000 ,,	654,000 ,,
Copper	10,500 ,,	7,400 ,,
Nickel	9,100 ,,	9,000 ,,

	Production.	Exports.
Zinc	45,900 ,,	39,800 ,,
Aluminium	31,100 ,,	24,100 ,,
Pig Iron	43,600 ,,	28,100 ,,
Ferro-alloys	147,100 ,,	146,700 ,,
Sulphur	90,700 ,,	83,700 ,,
Cement	390,300 ,,	24,000 ,,
Chemical and electrochemical industry :—		
Explosives and matches ...	9,237 ,,	2,217 ,,
Nitrates (artificial fertilizers) ...	449,300 ,,	406,400 ,,
Carbide and cyanamide ...	103,777 ,,	93,028 ,,
Phosphates	35,500 ,,	130 ,,
Fat, Oil and Canning industries :—		
Herring	65,500 ,.	41,009 ,,
Fish flour	18,160 ,,	14,116 ,,
Fish Oil	80,919 ,,	40,004 ,,
Hardened fats	Not started	44,900 ,,
Herring oil (hectolitres) ...	208,091 ,,	120,075 ,,
Canned goods (tons)	47,900 ,.	36,100 ,.

It has been decided to form a joint-stock company for building an iron works at Mosjen in North Norway. A contract has been made with Elektrokemisk A/S for the construction of a pig-iron works to have a capacity of 180,000 tons and comprising three furnaces of the Norwegian Elkem type, which has revolutionised iron melting and has been built under a licence in Sweden, Finland, Italy and Japan. The new furnaces will be twice as large as any other furnace previously built. The pig-iron works is expected to be completed in 1950-51 and the steel works and rolling mills should be ready one year after that.

The electrochemical industry includes Norway's greatest industrial concern, Norsk Hydro A S. When it was established in 1905, it was the first factory for producing nitrogen fertilizers in the world. It was based on a Norwegian invention. Later, a more power-saving method was worked out by Americans and Germans, and twenty years ago the process of production at Norsk Hydro was converted to the German Haber-Bosch method. In the accounting year 1945-46, 88,500 tons of nitrogen were produced. This figure refers to pure nitrogen and corresponds

to 580,000 tons of nitrate of lime (15.5% N), which is a new record. At the moment large extensions are being carried out which will increase the company's productive capacity by 25%. No less than three urban communities are more or less dependent on this large industrial undertaking in which about 350 million kroner have been directly invested.

Otherwise the big industry in Norway is concerned with electro-metallurgy, namely the production of ferro-alloys, zinc, nickel, copper, pig-iron and aluminium. The export value of mineral products, refined and semi-refined, and of metals amounted to about 200 million kroner. This industry is entirely linked up with the exploitation of Norwegian water-power, and in view of the present world scarcity of labour, coal and power, there should be great opportunities for our country in this field.

The forests are to-day the most important of Norway's resources, and they provide the basis of its largest export industries. About one fourth of the area of the country is covered by forests. Of this which extends over about 30,000 square miles, 47% is pine, 23.5% spruce and the rest foliferous trees. The annual growth has been estimated at 10.5 million m^3 of usable wood, while consumption has been about 8 million m^3. Recent calculations have proved that the annual growth is considerably more than originally assumed. In consequence, the Norwegian wood-working industries, including the sawing and planning mills, should have an adequate reserve of timber. It has also been found that the Germans during the occupation of Norway did not do so much damage as we had feared. In some places, however, where the natural conditions are difficult and particularly so in Northern Norway, considerable local damage to the forests has been done.

The exploitation of the Norwegian forests is closely connected with the rivers and waterfalls of the country. The slow fall of the rivers provides facilities for cheap transportation of the timber down to the mills which are situated at the waterfalls or on the coast. Before the war the Norwegian wood industries used 150,000 H. P. of water-power, and since then a number of factories have been converted from coal to electricity for boiling the chemical pulp. About 70% of the timber used in this industry is floated down to the factories and sawing mills.

A very important industry which has contributed much in recent years to help relieve the food shortage is the Norwegian Canning Industry.

The largest number of canning factories are in Stavanger and the surrounding districts. The Bergen area comes next, and then Trondheim with surroundings followed by the districts round the Oslo fjord.

The main article of the canning industry is smoked sardines made from brisling and sild (herring). These articles account for three quarters of the annual production.

It is also characteristic that the Norwegian canned goods are mainly sold to markets which make the most exacting demands in respect of quality and sanitary packing. Thus, 50% of the annnal exports are sold to the United States, and 25% to Great Britain. Other large markets are found in Canada, South Africa and Australia.

In Norway fishing has been carried on as long as human beings have inhabited the country. In the beginning fishing was done from the shore and with primitive fishing gear. At a later stage open boats were used and the fishing implements changed from hand-lines to long lines, nets, seines, etc. There can be no doubt that great progress has been made during the last 50 years, although open boats and hand-lines are still used to some extent in certain parts of our coastal waters.

The reason why the fisheries in Norway have been able to develop into one of our most important industries, is first of all the natural conditions of the country. All along the coast deep and long fjords pierce into the country, and outside the coast are thousands of islands, rocks and skerries. The North Sea is very shallow and consists of a great number of large and small fishing banks. From these Norway is separated by a deep submarine fjord, which stretches all the way from the West Coast to the Oslo fjord. During the winter months immense schools of cod, herring and other kinds of fish find their way to the Norwegian coast and the banks outside in order to spawn. These incursions of fish are the basis of the large seasonal fisheries and are also responsible for the fact that Norway up to now has not participated much in the real North Sea fishing. That

is also the reason why Norway has only taken up trawl fishing to a very small extent. Our fishermen have made such large catches on the banks outside the coast with nets and lines and similar tackle, that until a few years ago there was no need for expanding the industry by the use of trawling methods.

Among the fisheries one of the most important is fishing for cod. During the winter months, from January to April, large quantities of cod or "skrei" (winter cod), coming from the Barents Sea, make for the coast in order to spawn, and they provide the basis of some of the world's richest cod fisheries.

The greatest fishery is in Lofoten and lasts from February till April, when large quantities are caught every year. There is hardly any other place in the world where so much cod is brought ashore in such a limited area during such a short time. The average annual yield is about 80,000 tons of cod, but in good years it is considerably more. In 1946 the yield was about 128,000 tons in spite of the fact that participation was low owing to scarcity of fishing implements and boats. In the years 1935-1939 between 4600 and 6400 boats and smacks took part in these fisheries, and the number of fishermen ranged from 22500 to 28800. The value of the yield varied a great deal during these years. The lowest amount was 8.6 million kroner and the highest 17.6 million kroner.

In 1946 about 128,000 tons have been caught.

The Lofoten fisheries are carried on with nets, lines, hand-lines and cod-lines (a line held in the hand and having 20-50 hooks). It is an impressive sight to watch the great fishing fleet in operation both when the weather is calm and when it is stormy.

In the last years experiments have been made in Lofoten with new fishing implements, especially sinking seines, as fishing with nets and lines is expensive, particularly owing to the considerable wear and tear and the large losses of tackle.

The spring fisheries for cod in Finmark, before the war, were second in importance only to the Lofoten fisheries. In the years 1930-1939 the yield varied between 17,300 and 51,000 tons, and the value ranged from 2.4 to 5.5 million kroner. In these fisheries between 12,800 and 20,800 men were engaged. During

the war these fisheries were not kept up and even after the war they have not yielded much owing to the devastations by the Germans in Finmark.

During the years 1920-1939 the yield of all cod fisheries has varied between 106,400 tons and 275,700 tons (gutted product).

Most of the fish caught, about 80-90%, is exported. The home consumption of fish and herring in this country is estimated at about 100,000 tons a year, although during the war it was naturally, a great deal more. It is therefore of the greatest importance that we are not excluded from the large fish markets by customs duties or other restrictions.

Cod liver oil is also one of the great export articles of the fishing industry. Before the war, and again in 1946, large quantities of cod liver oil have been exported for medicinal as well as industrial use. For a long time medicinal cod liver oil has been a well-known and appreciated article, one reasen for which being its rich contents of vitamins A and D. When during the war exports of cod liver oil ceased, except for sale to Germany and, in small quantities to certain other countries, the use of artificial vitamin products increased greatly in certain countries such as the United States. It is hoped that cod liver oil will soon regain its old makets.

Before the war our chief market for medicinal cod liver oil was the United States.

In the last month of 1946 requirments for medicinal as well as veterinary cod liver oil has been very large, and it has been impossible to satisfy the demand.

The climate is healthy and Norwegians are known to live very long. Free medical aid was introduced in Norway a long time ago and in medical research some of our efforts are well-known and particularly in the field of Tuberculosis, Leprosy and Cancer treatment.

Education is on a high level, 99.7% of the population being literate and the greater majority having received some kind of higher education of technical training.

Time does not permit me to go further and after all I do not want to be accused of having stood up before you boasting.

Norwegians are active people and have struggled hard and worked long days in order to reach a high standard of living.

Look at Norway with the third biggest Merchant Fleet in the world, a large paper industry, a large whaling fleet, considerable hydro-electric developements, a multitude of industries going, health and education on the highest level, and social security for children, aged and sick. The whole unit, national, cultural, economical, built up by a population of 30 lakhs, in other words, a little more than half the population of Calcutta. When I studied Economics at the Oslo University many years ago I got the idea that the aim of politicians, public servants and economists ought to be to help in the attainment of the highest degree of happiness for the maximum number of people. I am afraid I ought to have mentioned also those who cater for the soul.

Living far away from home I always have a feeling that my people in Norway ought to be greatful and feel happy. The individual that does not should seek the reasons within the limits of his own doorsteps before he embarks upon the popular sport of putting the blame on others when things do not work out entirely according to anticipation.

3—1676P—X

SYMBOLISM AND THE COPULA*

PROF. S. K. CHATTOPADHYAYA, M.A., P.R.S.,
Puri College, Puri

1. We know, we think, and we give expression to our thoughts or their contents. Language, written or spoken is one of the modes of expressions, but it is not the only mode. All psychical events have their physiological concomitants and our inability to read both sides of the picture simultaneously does not prove that the picture has only one side. Thoughts while illuminating their contents, also reveal and express themselves in course of the same acts. The expressions of thoughts are the modes in which thoughts manifest or objectify themselves. They constitute the exterior of thoughts as thoughts constitute their interior or meaning. An interior without an exterior, a thought without a mode or expression, cannot be conceived. But the interior cannot know the exterior directly although it necessarily implies the latter. The sun cannot know its own reflected self. The view that thought is a self-revealing or self-expressing process does not lend any support to the wrong conclusion that thought is directly aware of its own mode of revelation or expression. As a self-revealing process thought reveals itself, but its mode of revelation is not revealed to it.

2. We advance a step farther when we report our thoughts through communicable signs. The natural drawback of this *communicable expression* lies in this that in it the essential simultaneity of thoughts and their expressions is broken and so, what thoughts lighten up in a flash, language stammers out bit by bit. This is equally true of both written and spoken languages. My thought of a 'Big tree' scarcely takes an instant, but if I am to describe it in details either orally or in writing, my efforts may be prolonged *ad libitum*. But this is not the only discrepancy. As a process in movement our thought is

* Read in the XXIst session of Indian Philosophical Congress held in Delhi, 1946.

a living flow but when translated into written or spoken symbols it assumes the form of a collection of disjointed units. Thereupon, what was essentially a verb (being, a specific activity of the agent) gets transmuted into words, written or spoken, which latter, if taken by themselves will appear to be all nouns. A science of language isolates these apparently static units from the context of their live unity and replaces the latter by a sham relation. This procedure, though unavoidable for a science of Grammar, is not so for a science of meaning which Logic evidently is. Words are nothing but symbols and these latter for logic are inseparable from what they symbolize. In other words, the words *are* what they mean and not what they appear to be. They appear to be real units, static and separate, but they *are* the symbolic representation of a living continuity. The standpoint of grammar is external, that of logic is internal, and so, logic must liquefy the already solidified fragments of written or spoken language so as to grasp their meaning.

The logical procedure is, therefore, somewhat drastic. While grammar may stop midway between living thought and utterly disintegrated symbolism and seek to effect a harmonious and orderly adjustment in the disintegrated units, Logic has to discover the way back to the original thought-process. This task is, however, more difficult than it seems to be at first. The passage from natural expressions or linguistic expressions to the original thought-context is rather long and it becomes longer still with every development in the technique or symbolism. Intellectual development has been characterised by a preference for a figurative representation and consequently, the words of our daily use have become ambiguous. The other and perhaps the more important reason for this ambiguity is this that the machanism of language fails miserably to keep pace with ever-growing thoughts so that we are compelled to express infinitely varying thoughts by means of a limited number of linguistic symbols. Thus one word 'mortal' now means 'deadly', next 'fatal' and then again it may mean 'tendency to perish' ;. the single word 'man' may mean either the 'human species' or the 'beings having certain noble qualities'. It is thus *relevance* to any special context

that constitutes the real meaning of a term. This context does not necessarily stand for a mere correlation of the terms themselves. In a proposition like 'all men are mortal' we may determine the *actual* meanings of the terms 'man' and 'mortal' in the light of their relation, but we cannot hope to determine the meaning of the term 'man' in a similar way in the proposition 'John is a man'. * The relavance to the context cannot therefore mean 'appropriateness' in the *suggested correlation* since the correlation which is suggested cannot at times be understood without reference to the 'intention' of the speaker or the writer.

3. In a logical rendering of an expression, therefore, we have got to distinguish the relevant from the merely verbal standpoint. The logical meaning of a statement is what the thinker desires to convey by its means. Of late there has arisen a controversy if the logical meaning has anything to do with the 'intention' of the speaker, if that will not make the meaning psychological instead. But there is reason to believe that the only meaning that a sentence can have is the meaning of the thinker or the speaker and that if abstracted from this context, the sentence becomes misleading. It is true that there are many sentences which seem to possess some meaning independent of the context. This generally happens in the case of descriptive sentences. But even in such cases the sentences have intelligible meaning simply because their contextual meaning is identical with their apparent meaning. It will be ill-displayed ingenuity to make such special cases the patterns and to think that the logical meaning need be stript of all psychological associations. It has been foolishly argued by the dissenters that the inclusion of the psychological factor in a logical rendering of meaning will make the meaning subjective. If the fact that all propositions are statements made by somedody in certain spatio-temporal contexts cannot render them subjective, it is difficult to believe that a further reference to their psychological condition of origination will necessarily make them so. If non-relation to the mind of the thinker be

* 'John is a man,' may mean that John belongs to human species, it may again mean that John has 'manly' qualities.

CRCU 337

the criterion of an objective content, logical propositions cannot claim to be objective in that sense unless they are taken as unthought-of and unspoken-of jargons dropped from the clouds. Even a logic of 'forms' must acknowledge that those forms are actual events however generalised they may be. The fact that in the interest of science we have sometimes to abstract the thought-forms from their subject-matter does not imply that we can or should abstract them from their psychological contexts too. Rather, as forms of 'actual' thoughts, they are inseparable from their general psychological condition.

Moreover, the 'intention' of the speaker as determined by his interest in a specific situation need not be considered as merely 'individual' and in that sense subjective. Another subject developing the same interest may develop also the same intention. It is not true that our reactions to any given situation are so varied and different that nothing common and comparable can be obtained. The very fact that we can understand the reactions of other people shows that we are not so radically different from one another in our inner disposition as are the monads of Leibniz. The possibility of a science of psychology is an additional argument in support of the contention that psychological factors need not be wholly subjective and private and therefore the inclusion of the subject's 'intention' in a logical reconstruction of a thought-situation will not necessarily make the latter non-logical and subjective. If the logical standpoint need be entirely different from the psychological and if logic need abhor anything that is psychological, logic should not any longer consider the nature and value of thinking since thinking is as much a psychological fact as in the 'intention' of the speaker that determines it.

4. This recognition of the 'intention' of the thinking subject as a factor determining the logical meaning of proposition will enable us to escape the extravagant fancy of the absolutists that the judged content must be referred either to the Reality as a whole or to a relevant part thereof. The absolutists are right when they hold that judgment is the most elementary act of thought and that the concepts or ideas which are supposed to be connected by judgment are not absolute facts pre-existing the act

GS 1618

of judgment. They are separate only as words; *as judged* they interpenetrate and mingle together. The judgment does not force them into a mechanical union, they *are* united and the judgment symbolises their union. In positive as also in negative judgments the so-called subject and the predicate stand as a unified whole-content and the judgmental act consists in affirming or denying, that union. When we say 'The sky is blue' we affirm the union of 'sky' and 'blueness' which union has been suggested in our mind already and we do not unite 'sky' with the concept of 'blue'. In the proposition 'The sky is not white' we reject the suggested union of 'sky' and 'whiteness' but neither in a positive nor in a negative judgment is the whole of Reality involved and the judgmental subject what the absolutist conceives it to be.

It is but a half-truth that negative judgments are indirectly affirmative. The judgmental assertion, which is true cannot be, in any case, a pure act of negation or denial. Our disbelief in a suggested union of two ideas indirectly implies our implicit acceptance of some other relation or some other judgment. Thinking life begins with perception or perceptual judgment and therefore with the knowledge of contents that are present to our consciousness. Perception of the absent can develop only subsequently and even then it is relevant to a baffled expectation or anticipation. A judgment about certain absence is thus mediate knowledge since the knowledge of absence is based on the knowledge of non-fulfilment of the act of cognition which was expected to fulfil itself by reaching its object. The absence of a pot in a certain locus cannot be directly known as Nyaya seems to believe, nor can it be held that the knowledge of the absent pot in the knowledge of the bare locus, as Pravakaras told. The knowledge of the absent pot is the knowledge of the non-fulfilment of the original presumptive act of knowing which was directed upon the object in the belief that it *is* there but terminates in the knowledge of the bare locus.

The relativity of negative judgments does not therefore mean that they are reducible to the positive judgments that underlie them. The judgment 'there is no point' is not the same as 'there is the bare locus' or that 'the pot exists elsewhere'. It is

true that the perception of the bare locus as also the suggestion that the pot exists elsewhere makes our negative judgment 'There is no pot' more cogent. But our negative judgment is in itself something different from either of them or both of them taken together. If we are not mere babblers or unless we say what we really think, as Joseph would express it, in other words, if we are serious while judging our negative judgments are judgments of suggested unions from which belief has been withdrawn. When we judge that 'The sky is not white' we do not mean that the sky is blue or that whiteness belongs to some part of reality other than the part nameable as the sky, what we mean is that the suggested union of 'sky' with 'whiteness' is not entertainable. This is the reason why our negative judgments also claim to be true although they cannot tell us what things *are* and can inform us what they *are not*. This 'truth claim' has no connection with their indirect positive implication, it is relevant to their direct negative meaning. The judgment 'the sky is not white' claims to be true not because it indirectly implies that the 'sky is blue' or indirectly suggests that the predicate belongs to some other part of Reality which is not the sky but because it is the denial of a suggested union of 'sky' and 'whiteness'. It is its direct negative suggestion which is of greater importance since it alone constitutes its definite meaning. As regards the indirect affirmative import, it is indefinite, vague and many-wise. The intention of the thinker is more concerned with the former and it is this intention that determines the directness of the negative implication. In negative judgments the thinker intends to deny a certain relation and does not intend to affirm another although his denial may amount to his acceptance of a vague sort of affirmative meaning.

5. Thus it is evident that in logical interpretation of the meaning of a judgment we cannot overlook the intention of the thinker or the speaker. Once we accept this the current ideas regarding the nature of the subject will appear to be erroneous. Commonsense does not distinguish between the logical subject and the grammatical one. When we judge that 'the sky is blue', we generally take the 'sky' as the subject of which 'blue' as a

predicate is affirmed. Similarly, in the judgment, 'the sky is not white', whiteness is supposed to have been denied of the 'sky' which latter is supposed to be the subject of the judgment. The absolutists are not satisfied with this interpretation and they, by the force of their dialectic, seem to establish the fact that the logical subject is other than the grammatical subject. They hold that it is some part of Reality as a whole which is the real subject and that the so-called subject and predicate of a logical judgment are but constituents of the same 'ideal content' which in its oneness and entirety is referred to the real subject. Before examining these views and explaining why they are not acceptable let us state briefly what the true subject of all logical judgments is. That subject need not be taken as other than the subject who judges or who expresses his judgement. It is a fact that judgments *are made* and are *not merely found*. They have a being in time and they require the activity of a thinking mind to frame or to state them. What is judged or stated is the 'subject-matter' of judgment and not the 'subject' of judgment. Even the view that the subject of the judgment is Reality judged about has to recognise the fact that besides the Reality to which the 'ideal content' is referred, there is another subject who judges and in doing so intends that such a reference to the Reality be made.

The traditional views of the logical subject seems to be vitiated by the confusion between the logical subject and the grammatical subject. The former is not the same as the subject-matter of judgment. In such a judgment as 'the sky is blue', the subject-matter of the judgment or the content judged about is the 'blue sky' or simply the sky of which blueness is apparently predicated. The confusion between the subject and the subject-matter led the pre-Hegelian logician to believe that the grammatical subject is one with the logical subject. Messrs. Bradley and Bosanquet have simply sought to re-interpret the commonsense notion of the subject with a view to determining what such a subject, the subject-matter of judgment, logically stands for. But as I have said before the logical subject cannot be the same as the subject-matter of judgment. The subject-matter of the judgment is the content judged about and if we are to describe it at all we

must describe it as the 'object' of judgment and not as the 'subject'. The subject of the judgment to the thinker, the agent who judges and in so judging asserts his belief in a suggested union of content or expresses his disbelief in a suggested union. The negative and the affirmative judgments have, this is common that in both of them assertions are made and therefore the asserted in relation to the specific modes of assertions may be either true or false.

6. It is commonly held that a judgment is either true or false. If we press the point still closer and ask what is meant by saying that a judgment is either true or false we shall find that the problem is not at all an easy one. All assertions pre-suppose the asserted; the bare act of assertion as distinct from the content asserted is an existent fact, an actuality and cannot therefore be held as turning false in any respect. *My judgment about any thing may be either true or false but that I have really or actually judged cannot be logically debated.* The pertinent question therefore, is what is that element in a judgment which may be shown to be true or false ? Very closely connected with the above question there is another : How is the truth or falsity of a judgment determined ?

My belief is that every judgment in so far as it is a bare act of assertion is an actual event and cannot therefore be logically debated. If by the 'truth of falsity of a judgment' we mean that character in it which results from a necessary logical determination, a judgment as an act of assertion is neither true nor false. It can only be held as a neutral fact. It is the asserted alone that can be spoken of as true or false. The asserted is the whole-content, *viz.* the grammatical subject, the predicate and the relation suggested between them, and it is this asserted content, the whole subject-matter of the act of assertion that alone may be determined as true or false. This does not, however, amount to suggesting anything wayward. The present essay accepts the traditional view that a logical judgment is either true or false but then by a judgment, it understands a single fact and not a plurality, the parts whereof are mechanically related. The other point of departure is that besides the logical

judgment which is a totality asserted, there is the act of assertion which is its necessary precondition. This latter, the psychological event is a bare actuality and falls outside of the subject-matter of judgment. The asserted in a positive judgment is the believed union of S and P, that, in a negative judgment, is the disbelieved union of S and P. The difference between these two kinds of content is this, that while in both cases the suggested is a unity of S and P, in one case, *i.e.* in positive judgment, the S-P is a believed content, in the other case, it is a disbelieved content which is for that reason commonly expressed as a *believed absence of relation.* The reason why in negative judgment we express the content as disjointed seems to be this that a dis-belief is interpreted as equivalent to a belief in the opposite, so that a disbelief in an union amounts to a belief in the non-union or in an absence of union. The right way to interpret a negative judgment seems to be one in which it is taken as asserting (or believing in) a disbelief in a suggested union of S and P and not as asserting a belief in the absence of relation between S and P since in all judgments the S and P must be taken as a suggested unity which a judgmental act of assertion may either uphold or reject.

Before we pass over it is necessary to show reasons why we consider the judgmental act of assertion as a factor distinct from the asserted whole of the judgment. The asserted whole of the judgment consists, as I have explained above, of the S and P as a unity in any taking, of the S-P as a believed or disbelieved content. This asserted whole is then the whole assertible either as a believed content or as a disbelieved content. The element of belief or disbelief is thus an integral part of the assertible content. That which actually asserts the assertible is the act of assertion, an event in time; but the assertible as such is devoid of any temporal reference. Secondly, the rejection of the assertible as false does not falsify the fact that it was asserted and thus the bare act of assertion is neither established as true nor denounced as false. Thirdly, the assertible is a content that may figure as the subject-matter of the judgment of numerous agents but the assertion will always stand for the theoretic reaction

to it of an individual's mind. Thus the assertion of the asserted or assertible whole of content is the element of temporality that characterises a judgment when *actually made*.

7. It is the assertible alone that can be either true or false. This judgment *as expressed* is the objective content or the subject-matter of the act of assertion. The latter dies out as soon as it is made. As a momentary act of the thinking subject it disappears as soon as its task is accomplished. This task consists in asserting or stating the whole that is assertible. It is not this subjective element that determines a judgment as true or false. This act of assertion as a mode of theoretic reaction is always *positive* in nature and this is why every judgment when it is first made claims to be true. The determination of a judgment as true or false is thus extraneous to the act of assertion, it is the reference to practical consequences alone that settles the question of truth or falsity. Whether pragmatic explanation is theoretically defensible is another question and falls outside the scope of the present essay. What immediately concerns us here is the determination of the nature of the so-called logical copula. The copula has been commonly accepted as the sign of a relation between the subject and the predicate. My analysis has gone to show that (1) the logical subject is other than the grammatical subject and different from the subject-matter of judgment, (2) that the assertible content is the whole of S-P either as a believed content or as a disbelieved content. If these are granted the logical copula can only be act of believing or of disbelieving as these acts are the only conceivable bonds that preserve the unity of S-P in any case. In the judgment, the 'sky is blue' it is the act of believing that holds the 'sky and blue' together. My belief in the blue sky is the link that causes unification of the content. In the judgment, 'the sky is not white' again, it is disbelieving that makes the 'white sky' a suggested whole, a whole that is subsequently rejected. *Strange to say, nonbelieving is as much a bond of union as is the positive act of believing*. A judgment thus consists in asserting our belief or disbelief in a whole content and it is this act of believing or disbelieving that makes the content a whole that is assertible

in either of the two ways. This believing and disbelieving which unifies the content of our judgment are but two modes in which the act of assertion expresses itself. So long as the judgment is not stated the modes of affirming and denying become one with the act of assertion, but when the judgment is expressed the act of assertion disappears in the mode which latter thereupon figure as the connecting link or the copula. The original subjective acts of believing and disbelieving thereupon become objectified in the symbolic expression we call the copula. Their subjectivity thus disappears so soon as the judgment is expressed and ceasing to be the modes of assertion, they turn to be the links of the asserted.

8. The copula is thus the symbolic expression of *the form or mode of* the judgmental assertion as distinct from the act of assertion on the one hand and the content asserted on the other. The content as asserted must bear the sign of *how* it has been asserted and that is why the mode of assertion must accompany the asserted content in some form or other. The copula, therefore, as an integral part of the whole content that is asserted is inseparable from the latter. In any analysis of proposition we have got to recognise it as a fact additional to the so called subject and the predicate of the traditional logic. In a subjective reference, however, that is, so far as the judgment is made or asserted, the copula or the mode of assertion becomes a *character* of the latter which thereupon becomes a specific act—an act of believing (or affirming) or disbelieving (or denying). It is not therefore, as 'bloodless' as Russell thinks it to be.

9. Before we conclude we must say something about the *form, quality, modality* and the *tense* of the copula since these points are of greater interest than a logical analysis of its *nature*. It has been the common fashion to symbolise the copula in some form of the verb 'to be'. On this point Joseph has argued, "yet if there were no special appropriateness in the verb *to be*, as the sign of predication, it is strange that so many languages should have agreed to use it (1) But all have not been guided by similar consideration. Russell, for instance, does not think that the subject-predicate relation can be rightly shown by such a

bloodless and perhaps meaningless expression. Those who believe in the reality of relation can hardly accept such a formal statement of the copula. This does not however, show that the socalled realists are right. The copula, though the sign of a *relation*, is very different from relation accepted in the general sense. In the first place, it is not a *fact* if by that expression we mean any objective content 'Nearness', 'distance', 'to the north of', to be the husband of' etc., may be in some sense. accepted as *relations of facts* or as relations which are facts. But the copula cannot be similarly regarded. The reason is this that although spoken as a relation it is not any *de facto* relation, it is only the relating act, that *suggests* a related whole of the content. There can be no sense in holding that the sky is related to its blueness by the relation 'is' or that it is related to another quality, say, 'whiteness' by the relation 'is not'. The copula 'is' or 'is not' is not again, any relation brought about in previously unrelated or ununified content. As the mode of judgmental assertion it pre-supposes a suggested whole of content. This is equally true of affirmative and negative judgments (section 4).

Should the copula, therefore, be expressed in some form of the verb 'to be'? If so, why so? Joseph thinks that the copula as expressing or implying belief in existence or truth of a judgment taken as a whole fact must necessarily take some form of the verb 'to be'. Thus he says "All judgments..... besides affirming or denying a predicate of a subject, implicitly affirm claims to express, so far as it goes, the nature of things, the facts, or the reality of the universal. In doing this it may be said to imply existence, not of its grammatical subject, but of the whole matter of fact, asserted in it." [1] (1) The explanation as offered by Joseph is convincing to some extent but I am sorry to say, that it is not conclusive. It is true, as Bradley has held, that while making a judgment we necessarily entertain the belief in its truth. (2) Those Indian logicians who adhere to the view of self-evidence of knowledge (Svataḥ prāmanyam) will also support the view. Even the pragmatists according to whom every judgment implicitly contains a 'truth claim' will find

[1] An Introduction to Logic, p. 164.

CALCUTTA CENTRAL LIBRARY.

no reason to differ on this point. But nevertheless it seems to me that the reason shown, although a very good reason considered in itself, is not wholly relevant to this given case. If the belief in the truth or existence at its initial stage be the reason why a judgment should be expressed by means of a copula having the form of the verb 'to be', it is scarcely explicable why all judgmental copula cannot have the affirmative form of the verb 'to be', why some judgments need use the negative form 'is not' or 'are not'. If the verb form 'to be' is used to imply the fact of our acceptance of the truth of a judgment, all judgments, affirmative or negative as involving the same sort of truth claim, should be rendered into the affirmative form, and the negative particle 'not' should be detached from the copula. But this suggestion if seriously followed will lead us to very grave difficulties. It is thus advisable to seek for some other reason why the copula should take some form of the verb 'to be'.

I have argued beforehand (section 8) that the copula is the mode of judgmental assertion, that it illustrates the attitude of the thinking subject towards a suggested whole of content. This attitude may be in the positive or negative, may be one of believing or disbelieving. Whether we accept the suggested content of judgment or reject it we take for granted that our acceptance or rejection has the same aim, *viz.*, truth. Both our positive and negative judgments thus claim to be true. But although claiming to be true the positive judgments claim that their belief in the suggested whole of content is true while the negative judgments claim that their disbelief in the suggested whole of content is true. Thus in one case it is the belief which claims truth and in the other it is the disbelief that claims truth. The copula, as I find it, is the symbolic expression of this belief or disbelief and can have therefore both affirmative and negative forms. The form of the verb 'to be' such as 'is' or 'are', 'is not' or 'are not' are the most appropriate signs by means of which a 'belief' or an 'is-ness' or 'are-ness' and disbelieving, that is a believing in the 'is-not-ness' or 'are-not ness' may be expressed. Why should, for instance, the posi-

tive sign of connection and the negative one of absence of connection be symbolised by plus (+) and minus (−) signs in mathematics? The plus sign (+) shows *linking* as the minus sign (−) suggests distance or *gap*, and their conventional plausibility is the reason for their acceptability. So, also, the most appropriate signs by means of which our belief or disbelief may be indicated are 'is', 'are', 'is not' and 'are not'.

The question regarding modality cannot long detain us here. Should the modality of the judgment belong to the predicate or should it belong to the copula? The copula as the general mode of judgmental assertion expresses how a judgment has been asserted and, therefore all specific ways in which the judgment is expressed are the several forms of the copula. The predicate as a part of the assertible content is really independent of the mode of assertion and there is no good sense in supposing that the modality of the judgment is the modality of the asserted content.

The other problem, *i.e.*, regarding the tense of the copula, is not so easy. Mill and his supporters have argued that the copula may be expressed in any tense and that the present tense form need not be taken as the only form concievable. This, I believe, is going too far. Some think that the copula should have the present tense form since time has no place in Logic. Such an argument, I make bold to say, is extremely foolish and it is really unfortunate that such a palpable untruth should find a place in our College texts. In the first place, if time has no place in logic and if a logical assertion by reason of its claim to be true be a non-temporal fact it should be expressed in a time-less tense and the present tense form is no more appropriate than is the past tense form or the future tense form. In the second place, it is not true that reality or truth is non-temporal. The absolutist's "whole of reality" may be non-temporal but it may be also, that it is unreal. The real and the true are actualities and possibilities and these are always temporal. But this question is purely metaphysical and this is not the place to do full justice to it. In the third place, even if it were true that truth is non-temporal and eternal it is hardly understandable

how a judgment which *is made* can be non-temporal. It is not the fact that all judgments are necessarily true, some of them prove to be true as others become false. Even when becoming true, its being as a true judgment is conditioned by a specific set of circumstances so much so that if considered in some other context a true judgment may turn out to be false. For those who refuse to be guided by the vision of an all-inclusive consistent whole of reality, truth and falsity will ever remain acquired qualities or characters of judgments.

The only reason why the logical copula should take the present tense form is the one Joseph seems to have ignored.[1] As the mode of judgmental assertion the copula is simultaneous with the act of assertion itself. What is asserted may be a present fact, may be a past fact or a would-be fact, may be even a non-temporal fact if we like to align ourselves with our ingenuous friends, the absolutists, but the act of assertion must be accepted as an event of the living present. The Logical Copula which is the mode of the act of assertion should indicate the point of time which characterises the assertible whole of content, or *when* that content is actually asserted and thus it has to take the present tense form so as to be true to its symbolical character.

[1] An Introduction to logic, p. 165.

HOW WE THINK

EDWARD PODOLSKY

ONE of the greatest students of mental processes during the last century was Hughlings Jackson. Dr. Jackson was, in his day, a very great neurologist and psychiat rist, but his chief claim to fame is that he was among the first to work out certain very important principles in the art and technique of thinking.

Among the facts that Dr. Jackson discovered was that mental phenomena occur during the activity of certain nervous arcs. Thus, according to Dr. Jackson, the highest motor and sensory centers constitute the "organ of mind." Mental phenomena occur during the activity of these centers. Dr. Jackson was of the opinion that the organ of mind is a mechanism for the co-ordination of impressions and movements.

What happens in the mind when one sees an object? Most of us would think that the act of seeing was purely a sensory art, that is, we simply see and that is all there is to it. But Dr. Jackson believed that seeing also gave rise to certain mental actions. This is what he says" :—

"I suppose I am seeing a brick—What happens is that there is a peripheral impression (upon the retina of the eye); impulses then pass through the lowest, the middle, and up to the highest sensory centers. So far we have only stated one half of the reflex action, have only reached the physical condition in the highest sensory centers correlative with the colour of the brick. It and all other objects have shape, and this as much requires to be accounted for as the color. The shape of the object is the relation of its several positions, one to another; our knowledge of this relation to this relation is by movements, in this case, ocular movements. By currents passing from the highest sensory centers, so to speak, across to the highest motor centers and from these downward through the middle and lowest motor centers to the muscular periphery, there is development of movements of the eye-balls. Here we have reflex action."

But seeing is only one of the sensations which give rise to thinking. When one smells a flower there is a vivid image of the flower as well as its smell although this image is much fainter. Testing and touching are also necessary to give realistic dimension to thinking.

When one thinks of a concert, a ball game or a lecture, there is an image of all the characteristics that went into the picture of these particular events: sounds, scents, colors, shapes and sizes. Thus, certain types of thinking are rather sensory in their make-up; that is, we think in "pictures".

The first processes of thinking are "knowing" and "remembering". We now see a brick when we see one by certain physical characteristics made on the mind. Remembering a brick involves a repetition of these sensations but in a much fainter degree. "Knowing" and "remembering" are very similar. But the third characteristic of thinking "reasoning" is different from either. Knowing and remembering are acts involving the consciousness of images. Reasoning involves activity, the manipulation of images.

A primitive example of reasoning is afforded by the celebrated chimpanzee experiments of the German psychologist Kohler. This animal knew how, with the aid of a bamboo stick, to reach for a banana lying outside its case. However, when the banana was placed beyond the reach of the stick the chimpanzee was helpless, until it began to reason. It reasoned that fitting one stick to another would result in a stick long enough to reach the banana. Essentially this act of reasoning involved the physical manipulation of an object, two sticks in this instance. First, of course, the idea occurred to the chimpanzee that two short sticks would make one long stick. But the process did not stop there. He had to go through the physical movements to fit these sticks together and then reach for the fruit with them. Reasoning is thus a mental process which is later followed by physical action.

On the nature of reasoning Dr. Jackson expressed himself in the following words: "When I arrange books on a table there are visual and tactual images, and there are actions. Physically there are imprints on the retina and on the fingertips and there

are movements of the arm.....Now suppose I think of arranging the books. I have faint visual and tactual ideas, and there are faint actions, and physically there are slight, central, cerebral discharges, the peripheral pairs are not engaged...or rather the correlative actions are reasoning, but I think there is reasoning in its lowest form—or that there is at least that out of which what is called reasoning has been gradually evolved. To return to the former illustrations: the action during actually arranging the books is reasoning at its lowest form; the action when thinking of arranging them is the next highest grade; a purely symbolic arrangement of them in thought by actions concomitant with activity of a new nervous arrangement representing modified parts of the operation, is a sort of reasoning. Certainly when words come to be symbols of the actions (symbols of symbols) in the case supposed, there is what is commonly called reasoning".

One occasionally says that he thinks in "words". Dr. Jackson has emphasized that words are psychic correlates of certain movements. Thus, reasoning comprises ideas of movement in a twofold manner: 1. Ideas of manipulative movements *e.g.*, the arm movement of the chimpanzee, or the arm movements of chess players. 2. Ideas of articulatory movements correlative with words symbolic of these manipulative movements. There are many instances of reasoning which involve ideas of both manipulative and articulatory movements, as when one is thinking of how to repair a bit of mechanism, like an automobile, typewriter, clock, etc. There are instances which involve only articulatory movements as when a philosopher indulges in a bit of abstract thinking.

Thinking according to Dr. Jackson is a compromise function occurring during activity of the highest sensorimotor arcs, this activity being generally combined with that of the lowest arcs as well. When one thinks of something, whether it be an object seen or a movement once executed, there is activity of both the highest sensory and the highest motor centers.

Reasoning occurs, according to Dr. Jackson, during activity of the motor centers, there being activity always of the highest centers and often of the lowest. Actually one never reasons

without reasoning about something and that something is usually a set of objects. "Thinking of these objects" occurs during activity of the sensory and motor centers. In actual practice, therefore, an act of reasoning is concomitant with activity of sensory as well as motor centers.

As one grows older intelligence generally increases. Anatomically this is so because during the course of a person's growth his nervous system also grows in complexity. As the nervous system evolved, its parts become more and better organized. For this reason the mental processes become better organized.

Infants and young children manifest their mental processes by physical movements. During mental concentration even such simple tasks as writing with a pencil some children go through various facial grimaces. These are most primitive types of thinking because physical movements are very intimately bound up with the highest nervous centers. But as the nervous system develops these physical manifestations of mentation tend to disappear. If they do not the person who exhibits them has not attained maturity in mental development.

Language is a potent tool in thinking. Language is a system of symbols which may be defined as communicable forms of representation of lower abstractions made by the nervous system.

There is a striking analogy (suggested by Alfred Korzybski, apostle of semantics) between map-making and language-making. A map is designed primarily for the purpose of orientation. It goes without saying that to be useful a map must be similar in structure to the territory it represents. This similarity of structure depends upon order when the term order is used in the sense of "betweenness". The order or marks on the map must be similar to the order of geographical data. It is thus seen that the only connecting link between the map and the territory it represents is a similarity of structure based upon order.

For purpose of the analogy it must be pointed out that there are obvious features about all maps. The first is that the map is merely a representation of territory; it is not actual territory itself; it is a symbol. The second is that the map represents not all the features and characteristics of the territory it represents.

It must of necessity leave out many characteristics. The third is that maps are "self-reflexive", which means that there can be a map of the map of the map, and so on, each order of map being a different representation produced by leaving out more and characteristics of the original territory.

What has been said about the relationship of maps to territories can be said also about the relationships between words and statements and what they represent. It is quite obvious that a word or a statement is not the thing, object, fact or idea talked about. Any statement leaves out characteristics of that which it represents. Statements may be made about statements. There can be a word for a word. By means of language we talk about language. Like maps, verbal representations, in order to be useful, must correspond in structure to what they represent.

DARK DISTRESS

P. K. BANERJEE, N.K.I. (SWEDEN)

(An adaption from the original in Norwegian entitled "Naud og Natt" from the pen of the reputed present-day Norwegian poet and man of letters Alfred Hauge)

1

O, Saviour ! I'm too weak to stand,
Extend to me thy helping hand;
Teach me thee to love and believe,
Thy blessings that I may receive

2

The sun has set, the night is come,
Descending darkness shrouds my home;
In great distress of heart and woe,
I know not whither I must go.

3

I stagger and my head doth reel,
My anguish-torn heart who can heal?
Thy Holy presence but I need
To save me from the gloom of misdeed.

4

I see but darkness all around,
A slave of fear, to sorrow bound;
No peace of mind or rest I know,
Helpless I roam about and go.

5

The simple faith of a child I need
To transform thy words into deed,
That in the darkness of the night
Thou may'st shine morning-star like bright.

MODERN ENGLISH POETRY

J. NIGAM, M.A.

Assistant Professor of English, D. A. V. College, Kanpur

OFTEN does the reader feel, when he handles a book of English Modern Verse that the poetry which was written in the age of Wordsworth or even in the age of Tennyson, cannot be written now. Whether it be a fact or not, it must be said that the literature which was produced in those days was much superior in quality. A single line of Keats, or Shelley, or of Byron, or even of Tennyson has that touch of ripe fruitful mellowness, that comes from that culture of art that knows no bending. It is a result of continous progress made rich by a hoary past, full of romance and renaissance, and cultivated by some of the biggest artists that the English language can boast of. But we would really be unfair in our criticism if we were swept by emotion and sentiment and blamed the moderns for making a departure and turning from the high plane of idealism to the low plane of realism. For we must take into account the new trends that recast their mind and shaped their pen in a new fashion. The revolt that present century saw was not the revolt of an older type. It was something new, for the world that the present century brought, was rather a defferent world, a world torn assunder by political and economic conflicts, and at the same time a world enlivened by new experiences and thoughts. The present is essentially an age of science—Science which has changed our outlook and has compelled us to look realities grim and rough. One cannot therefore, afford to live in an atmosphere of romance and renaissance or even in rich atmosphere of the Victorian Age, when one is face to face with the ever growing complexities of life.

Modern poetry is therefore, not the direct result of culture which has been built from a hoary past. It is something which is linked up with the past. Robert Bridges is perhaps the only poet who is concious of his rich past for he is not altogether

lost in the splendour of his brave new world. If he is alive to the present he is aware of the ancient philosophy too and all that it stood for. The influences that worked against the Tennysonian tradition came in the shape of French Symbolism and the Italian Futurism. The sponsors of Imaginism gave a death blow to the little feeling of romance that wrinkled the new surface. The strong influence of T. S. Eliot, G. M. Hopkins, and Wilford Owens closed Victorian chapter for ever, and modern poetry found its birth unchequered from the old atmosphere. T. S. Eliot found himself "In rats alley where the dead men lost their bones" and turned a Christian apologist. With vigour and strength he surveyed the new field and brought under his spell a host of poets who are classed the new metaphysical. Eliot was the worshipper of modern imagery and modern idiom, and he was responsible for the new change more than any other. Hopkins became famous when his friend Robert Bridges edited the collections of his poems. He shared with Owen a realistic outlook and gave a promise of "probing into the pity of war". The subject of his poetry, as he himself confessed was war. He died very young but he left behind him a great influence which moulded the frame that was yet to be. The defeatism that shrouded the poetry of the metaphysicals died all very soon and the poets of New Signatures appeared on the scene. W. H. Auden, Stephen Spender and Cecil Day Lewis were the heralds of this new venture. They did not take inspiration from the past as the metaphysicals had done. They had heard enough of the slogan "The war to end war." The war had finished but they were not still out of the wood. In common with others they had weathered thickest storms but once again Fascism and Capitalism raised their heads high. They could not escape them.

With a bold effort, they made a new beginning, forged their way through Eliots' "world of broken images," "dead trees," and "dry stones." And experienced a new thrill in "the palpable and obvious love of man for man." The political and labour unrest helped by a revolution that enlightened the masses gave them a new life. The healthy influence of marxism came as a God-sent thing and they began writing on the themes that dwelt

upon the hand to mouth living of the forgotten man in the street and of the under dog. Auden was the first who made a mark by declaring openly that he would improve the general atmosphere of the country where no body lived happily. Day Lewis and Stephen Spender came close on his heels but W. H. Auden was the only poet who had his own individuality, and who used modern idioms to the best of his advantage.

But what about those poets who flourished before the rise of the New metaphysicals ? Their number is not small and they can hardly be dismissed in a hurry. An attempt however has to be made to choose the most prominent of them and note their contributions to the growth of modern poetry. As has been said above Robert Bridges was the only important poet alive when this century opened. His Testament of Beauty was the most widely read volume which won him the reputation that his critics grudged him in his life time. His emotion was emotion recollected in tranquility," which is so in all of his poems. But in the range of nature poetry he stands in keen contrast with Wordsworth. Kipling who for his whole life boasted of the glories of the British Empire came next, and he was liked by some and hated by many. The poets that came after, upset his apple cart—the new theme that he had brought into literature. He earned some name for writing good soldier and sailor poems but hardly does he impress any poet now. He is a dead leaf of an empire breathing its last. Some of his poems have no doubt that patriotic fervour which will last long but apart from this he has nothing which can make him a great poet. While Kipling was still busy writing his "Barrack Room Ballads", Yeats was labouring hard to make his emergence felt. His Relics soon became popular and his Poems and the Wind among the Reeds won him great applause. He was greatly attracted by theosophy and Eastern mysticism and was haunted by dreams and fancies. He was a great artist and he enriched his poetry by beautiful imagery. Innisfree is a bright piece of poetry which hits a compromise between concrete picturing and dream-like imagery. His early poetry is rich in natural scenery. In his later years those dreams and fancies yielded

place to poetry that is the revelation of hidden life. His later poems reveal that he had totally given up the feeling of romanticism and had aligned himself with the new poets who were coming on the scene.

Hardy was the next poet who after his Jude the Obscure finished his career as a novelist and began scanning this new field in the belief that man was only a slave of circumstances. In one of his earliest poems he said :

> "These purblind Doomsters had as readily strown
> Blisses about my pilgrimage as pain".

His epic drama Dynasts breathes the same air of sadness. He is a great poet and his greatness is sublime. His minor poems alone entitle him to a great place. His poems are many and varied. Though his first sixty years fell in Victorian times he is in every sense a modern. His reputation was little or negligible in the beginning but soon after the publication of the collected edition of 1910, he was a recognised poet who could carry the field with any then surviving. His poetry is never intoxication or magic but it has always the characteristic of a "satisfying flatness". Masfield is another great name which must find a fitting place in any account of the modern verse. His experience of sea life at America influenced his poetry a great deal. His Sea Fever and Cargo are beautiful poems which speak of his passion for the sea. One thing which is typically true in his work is the note of realism and naturalness which pervade his poems throughout.

Banker is another poem where Masfield's passion for the sea is distinctly visible. The sea is sketched in all its varying moods. His best narrative poem however Reynard the Fox has been turned a little Odyssey of fox hunting. Davies is another big name which calls our attention. Davies himself admits—This Davies has no depth.

> He writes of birds, of saring cows and sheep
> And throws no light on deep eternal things.

But inspite of this he is not dead to the menace of the dark wing that life spreads upon creatures. In order to get an escape

from "The groans and sighs" he goes to Nature and cries aloud,

> What is this life if full of care
> We have no time to stand and stare.

He has written on different themes in his poems; he refers to infancy, children, death, sickness, sailors, love and religion. His lyrics are often spontaneous outburst of joy. His love for nature is supreme and his passion for fancy sublime. His kindness to animals is proverbial and is often reflected in his poems.

Repert Brooke is the most famous of all the soldier poets. His nature poetry is important in its own way as it has left legacies which go down to the present day. But he cannot be called a great poet. He is a poet of moods and seldom does he rise to the heights attained by others of his day. His love for England is above all things and this is clearly visible in his soldier poems. The following lines of his beautiful sonnet amplify this:

> If I should die think only this of me
> That there is some conner of a foreign field,
> That is for ever England.

Walter De La Mare is famous for his songs of children and Peacock pie. His child poetry is popular for its varying theme and bright fancies. His fondness for the weird and the uncanny can be seen in his numerous "Sweet cheats." He is a great worshipper of beauty and finds beauty in all things natural and artificial, though he recognizes that beauty is temporary. He lived in a world of his own thought and was alive to the varying complexities of life.

One more name deserves special mention—Francis Thompson the great mystic who has various beautiful poems to his credit. The Hound of Heaven is a beautiful poem which is often quoted as a good specimen of modern English poetry.

This small survey of an otherwise big field has committed much but it has certainly thrown some light on the subject. The tendencies that have influenced the moderns are all products of a

new age. Realism, patriotism, mysticism, naturalism, symbolism, humanism, socialism are all children of the present age. How far they have moulded the new frame is only too well known. The poets that have been mentioned are all poets who contributed something new to the poetic world. What the future has in store for us can well be conjectured by the great upheaval that the world has seen after this new war. Luckily Fascism is dead and the new sun is dawning. Let us hope a new era will herald before long.

EDUCATION IN THE MELTING POT

K. LAHIRI

P. G. Deptt., Calcutta University.

In chalking out any well-planned scheme for reform in India's educational system the first thing to be borne in mind is that the educational systems of foreign countries might not suit India in toto. The educational system of a country, like all other human institutions, is to be broad-based upon history, tradition and culture, religion, custom and social order, that is upon racial and national characteristics in general.

This old problem, however, whether India should accept thoroughly Western Education or try to revive and cling to her ancient oriental system, has long been silenced. Western Education has come to stay. Training in Science has to be taken. While not depreciating in the least the value of the literary, philosophical and cultural education of the Ancient East, we cannot at the same time afford not to admit the importance, if only from the utilitarian stand-point, of the rational and scientific education of the Modern West. The real problem before India is how best to assimilate modern civilization in such a harmonious manner as to make it congenial to and congruous and continuous with the civilization of her own making.

But one misconception is still harboured regarding the introduction of Western Education in our country. "The majority of the educated persons of the present generation might entertain a wrong notion that Government, of its own accord and at its own expense, took initiative measures for the spread of high English Education in India." In fact, this was first initiated and encouraged by private enterprise, to start with, in Bengal, and gradually throughout the country. The rich people of Bengal and some Christian societies established high schools and colleges, in Calcutta and gradually in the different districts of Bengal, whence the tide of English Education spread to other provinces of India. The Calcutta University Commission observed in

their report, "A characteristic feature of Bengal is the exceptionally large proportion of high schools which are under private management. There is nothing like it elsewhere in India." The Calcutta University in undivided Bengal claimed the largest number of students to be educated under the management of any single educational institution in the world.

This production on a mass scale of graduates with high literary education, not supported by sufficient corresponding expansion of avenues and openings for livelihood, abruptly gave rise to the acute problem of the educated unemployed. Hence was felt the necessity of vocational and scientific education side by side with the purely literary and cultural. May, to equip the boys for professions and to avoid unnecessary waste of time, it was thought prudent to introduce technical training in the secondary stage before the boys were sent up to College for higher education. The Indian Education Commission of 1882 recommended that in the upper classes of high schools there should be two divisions, one leading to the Entrance Examination of the University, the other of a more practical character intended to fit youths for commercial or non-literary pursuits.

It is a great misfortune for the students of India that this recommendation was not acted upon in course of the half century that followed. Even now this sound advice deserves our earnest consideration. "We should take a lesson from the curricula of studies of the students of London, on the models of which our educational system is based. The aim of the London County Council is to make the students fit for the battle of life. It is to be regretted that the principal aim of the Universities and educational institutions in India is to produce graduates and undergraduates. The two Universities of Calcutta and Madras have become two huge factories for mass production of graduates." This is to be discouraged.

Herein lies exactly the tragedy of Indian Education. We have all along aimed at imparting education for life and neglected to impart at the same time an adequate equipment for livelihood. "It is very well said that education is an end in itself. It is better to have developed your mental faculties than not to

have done so. It is better to be men than cows. There would be a certain indecency in admitting that one sought education only in order to improve one's economic position. And yet it is hard to put up with unemployment, under-employment or a soul-destroying job, when one's faculties have been developed than when they have not. It is desperately hard when a man has worked hard for years and when his father had made sacrifices to help him, if he then finds that society has no use for him." Education must not be wholely material-minded and pragmatic in outlook; but it should be, like Janus at the Roman gate, double-faced, " true to the kindred's points " of life and livelihood.

Higher literary education at the University is not desirable for the general mass, and unquestionably profitless for many. And it entails a huge waste of money, both private and public. "The Universities are over-crowded with men who are not profiting either intellectually or materially by their University training." To many hundreds the years of training mean a waste of money and of precious years of youth. Nor is it only private money which is wasted. " Each student in a University or College costs in every country far more than his fees, and this money in India comes in part from endowments, but very largely from the public purse. If those students who now go to a University or College without being really fitted for higher work, were diverted in large numbers at an early stage to careers better suited to their capacity, money would be set free for more profitable educational uses, and the training of the best men could be appreciably improved." The over-crowding of Universities and Colleges by men of whom a large number fail and for whom there is no economic demand, has vitally affected the quality of University education.

The Calcutta University Commission of 1917-19 suggested an ideal educational policy which should be calmly read, digested and followed by those in charge of the educational policy of India. "By waging war against ignorance, the swiss have alleviated poverty as well. But they have succeeded in doing so only by thinking out at every stage what education should aim

at, what kind of teaching it should provide and how it may combine training for livelihood with the training for life."

As a concrete illustration of practical economy along this line it may be suggested that the Calcutta University can annually save a good deal of money by transferring the Post-Graduate classes in general subjects to different Colleges, and utilize the money in opening technical departments which are in greater demand than the existing Post-Graduate arts classes.

What the country needs acutely at the present moment is not higher education for a few but more education for all. Very little true material progress will result from the upliftment of a small privileged section, while the ignorance of the mass remains a dead weight dragging the country as a whole downward. If the country is to rise, it must be raised as a whole. "Particularly in the modern world where advance only on democratic lines is believed in, one cannot but admit that quality, even in a matter like education, suffers, if quantity is neglected." So mass education is the crying need of the day in India. And it must precede mass enfranchisement.

The appalling ignorance and illiteracy of the Indian population is evident from this simple comparison that whereas the percentage of literacy in Great Britain is 93 for males and 91 for females, that of India is only 6 for males and 1 for females; in other words, for every hundred people there are as many illiterate people in India as there are literate people in Britain.

It is a well known fact that there can be no higher education without adequate provision for elementary education for the mass. The problem of the primary education of the sons of rich and middle class men in India has been well nigh solved, for primary schools are rapidly increasing and the state has in contemplation a scheme of universal compulsory primary education. But steel there are several obstacles in the way of female education in India. Among them we may count poverty of the parents, early marriage, Purdah System, apathy of the guardians, and perhaps the weakening opposition of the conservative elder people against education of girls. If we do not strenuously fight against these

obstacles wholeheartedly for some time, it may take a long time to remove them altogether. And, if indulgence in a platitude is perdoned, unless the women are educated, the progress of the nation will be hampered.

In the present state of society it is impossible to extensively impart high education to females. But it is quite possible to impart elementary education to boys and girls as well as to the ignorant adults of India. The problem of this kind of female education and mass education can be easily solved if bands of young undergraduates and graduates come forward with patriotic motives, being actuated by feelings of doing good to the country, and engage themselves in teaching the boys and girls, as well as elderly people of the villages on the evils of intemperance, law-suits, evil customs, child marriage, and the benefits of the knowledge of maternity, child welfare, first aid, health and hygiene, by means of Exhibitions, Lectures with the help of charts, models, lantern slides, etc. Lantern lectures, movies and talkies, reading to the illiterate leaflets on religious tolerance and communal amity, prevention of diseases like Malaria, Cholera, Tuberculosis, short biographical sketches of great national heroes and leaders, securing public lectures in vernacular on subjects of popular and topical interest, and organizing moving libraries in mill and factory areas—these are some of the convenient instruments and agencies for mass education. Along with these, regular primary schools, both Day and Night, can be run for imparting elementary education to the masses.

The quality of education is a matter of importance that comes only after illiteracy has been banished. Now, the primary purpose being to remove illiteracy, teachers who could teach a simple curriculum of three R's and houses either hired or voluntarily placed by owners at the disposal of school authorities, must do for the present. The Mass Literacy Campaign sponsored by the student organizers of the Calcutta University Institute is a move in the right direction. Their plan is to organize with the help of College and University students primary education centres in rural areas. During the long vacations, and also after the University Exa-

minations and before the beginning of the next college session, the students passing their time leasurely, often idly, in their village homes can afford to render voluntary service in these centres in removing to a considerable extent illiteracy of the rural masses.

A really beneficent institution never dies for want of funds, provided there be behind the organization a band of sincere workers. Both public and private finance can be mobilized to further this national cause of education. Government might be approached to promote the work with money. Rich people in our country have always helped Universities, Colleges, and Schools, with donations. If education centres are opened for the uplift of the females and the masses, there is every hope of getting support from the generous public. As at present and in the near future substantial grants from local or central governments for female or mass education can hardly be expected, we have no other means than doing this work of regeneration with a slow beginning, and thereby gain experience for further work. If the percentage of literacy is one increased, it will remain either stationary or will gradually increase, because the literate parents will most probably not allow their children to lapse into illiteracy.

In the Presidency towns and other big cities of India compulsory education of boys, from five to fifteen years of age, should be gradually introduced. Municipalities should take up this useful benevolent work of teaching the children of the poor and thus improve the status of the Cities. Along with introducing compulsory education for boys provisions must be made for educating girls as well. Educated children of a city should be considered as assets of it. "If a municipality impart seeds of education in its children these seeds will surely bear sweet fruits in course of a decade or two, and the citizens will enjoy the fruits. If the citizens neglect to discharge their duty in this respect, they will have to suffer on account of the wild and unhealthy fruits injurious to society, which the neglected children will bear in their youth and also in their manhood." Every citizen should think that the amount spent for the purpose is well

spent. Unless this reformative step be taken, neglected children will become idlers, smokers and drunkards, thieves, pick-pockets, vagabonds and immoral wretches. Japan became great by educating ninety per cent. of her people. India hangs her head in shame in having the same percentage of her sons and daughters illiterate. It is a move in the right direction that the corporations of big cities, like Calcutta, Bombay, Madras, have been running in recent years free Primary Schools, and some of the municipal towns are following them along these lines on a smaller scale.

It is also an encouraging sign that the education of girls is rapidly on the increase. The social evil of dowry system together with economic depression and unemployment, have had an indirect good effect on the education of our girls. Financial inability of parents to find for their daughters suitable grooms of decent birth and status, aggravated by the unwillingness of the boys themselves to marry before they can settle down in some profession or service, has raised to a hitherto unthinkable height the marriagable age of girls. Nor is the absorption of girls of our country in various professions and services appreciable as yet, excepting slight to moderate filtration into the educational and medical professions. So parents, finding no other occupation or career for their daughters, send them willy-nilly to schools and colleges to keep them engaged somehow. This increase in the number of unmarried educated girls has tended indirectly to push the education of girls higher still. Primary or even secondary education is gradually being found in sufficient qualification for the marriage of girls among educated middle class people. So girls are as a matter of course being sent to Colleges to be undergraduates and graduates before they are thought eligible for marriage. The unemployment of boys among the educated middle class coupled with their aspiration for a decent standard of living, have led them to prefer girls with high education for their companions in the hope that when they get married they may as wives supplement their husbands' income. It is not at all a rare phenomenon to-day in our country to come across married couples both of whom are earning members of the family, and not unoften

employed at a distance from each other, whatever strain such constant or long separation might put on their conjugal life.

Admitted the need for the education of girls. But difficulty is still felt in making adequate provision for it. The conservative elements of the country are rather averse to co-education and would not like to send their daughters to institutions where boys are taught if they can find ones exclusively meant for girls. Schools and Colleges for girls established by state as well as by private enterprise are too few to meet the need of the country; nor are funds available for starting, on any large scale, institutions of the type. Under the circumstances no reasonable objection should be raised against educating boys and girls together in the same institution on the primary and up to a certain stage in secondary schools, say, up to class VIII, when the girl reaches her fourteenth year, which is the statutory minimum marriagable age for girls in our country. Then in the undergraduate and post-graduate classes too, when the adolescent minds have attained maturity, co-education may be safely recommended.

Much discussion has been there as to whether girls should be given the same pattern of education as boys. After a period of profitless teaching of subjects like Algebra and logic to our girls, we have come to realize that the curriculum and syllabus of studies for girls should certainly be different, to some extent, from those of boys. This is clearly seen if we simply keep in veiw their respective positions in Society and the necessities of later life. The Calcutta University has recognized this distinction by making provision for the training of women teachers in the Domestic Sciences.

Further, in the education of our boys and girls our chief guide must not be necessity and utility. The personal aptitude of the individual learner should rather determine the course to be adopted by him or her. There is a lamentable recurring waste of human energy in driving all through the same forge. Children should be educated according to their age, capacity, taste, family profession and income and other circumstances in Primary, Secondary, professional or artisan institutions.

Another problem, connected with the Educational system

in India and subject of long discussion, is the use of the mother tongue or the English language as the medium of instruction for our boys and girls. With the vernacularization of primary and secondary education the matter seems to have been settled once for all There is no denying the fact that the waste of time in the education of our youths through a foreign language was simply enormous and staggering. "Six or seven years of the most precious period of a boy's career were simply wasted in learning or picking up the intricacies of a foreign tongue through the medium of which he was made to acquire knowledge. Such a monstrous and perverse arrangement does not obtain in any other country under the Sun." Education should always be imparted through the mother tongue of the learner, the language of his nursery. This is so evident that it scarcely needs any elaboration or justification. We had been blindly following a pernicious system which more than anything retarded the acquisition of knowledge. History, Geography, Geometry, Arithmetic, Astronomy, Hygiene, the elementary principles of Science and Politics —all these subjects can be easily taught through the medium of the vernacular. English or Hindustani, or Urdu, the official language of the State, can very well be learnt as a secondary language.

The Calcutta University Commission of 1917-19 recommended vernacular as the medium of education even in secondary and higher schools. The use of mother tongue in India as a helping instrument in mental training has long been neglected in the School System. "The neglect in part, though only in part, is due to the premature introduction of English as the chief medium. The premature use of a foreign tongue and half-understood medium in teaching the ordinary subjects of the school curriculum tends to produce intellectual muddle, which is concealed more or less at the Matriculation examination test by remarkable feats of memorization."

But the problem is far from being completely solved. It has simply been shifted from the school to the College stage. To-day teachers in colleges continue to feel practically the same difficulty, at least in the Intermediate stage, which the teachers in school

felt so long. After having been taught through the medium of the vernacular throughout the school course, the students are required suddenly to learn everything through the foreign language in the Intermediate class. The college teacher finds the new batches of students so hopelessly deficient in English that his time is taken up more in imparting on the average student the mere elements of grammar and composition than in teaching the subject of his instruction. Students well posted with the facts of history, betray on the examination paper regrettable inability in expressing their knowledge in simple correct language.

The defect lies perhaps not in retaining English for the medium of higher education but in permitting quite a large number of students with a very low standard to pass through the Matriculation Examination test and to take up a college course. So the remedy is to be sought as is being done recently, not simply in introducing Vernacular as the medium of instruction in the Intermediate stage too, but decidedly in bringing down percentage of pass in the Matriculation Examination by raising the standard and secondly in diverting quite considerable section of the passed matriculates to courses of technical, industrial and commercial training, so that after this process of double serving out only the select and fittest few may go in for purely literary or cultural higher education in Colleges.

The huge waste of time in the education of our youths is also due to the simple fact that there exist too many forms in our Schools, from the Infant class to the Matriculation standard. Formerly, they had necessarily to prolong the School course to some ten or eleven years, for of this long period quite a considerable portion used to be spent in learning the elements of a foreign tongue. But now this incumbency having been removed, there seems to be no sense or justification in still retaining such an unnecessarily large number of classes in our schools. The existing ten or eleven forms may, more conveniently and without bringing further strain either on the learner or the teacher, be easily compressed into six, even five years. Students passing through the Junior and Senior Cambridge Courses have not to waste years unnecessarily.

The educational authorities perhaps dare not introduce this much-needed and wholesome reform in our schools, for fear of the consequent loss of economic balance in the entire school system. First, this measure will at once throw about forty per cent. of the teachers now employed in Schools out of employment and will also perhaps bring about a fall in the fee-income of the institutions by some fifty per cent. To blame the school authorities for this conservative tendency to maintain *status quo* is not certainly the proper attitude. The teachers thus released may be quickly absorbed in the vastly expanding educational system of the country, and the deficit budget of the Schools made good by private donations and State aid.

There was for some time an agitation for deprovincialization of Government Schools and Colleges. These institutions were originally founded for setting up models for private enterprises. Their utility as such has long ceased to exist, and therefore the continuation of their existence is merely a burden on the public exchequer. If these institutions are deprovincialized, the money released can very will be diverted to relieve the strain of thousands of poor institutions that are running with half-starved staff, but nonetheless rendering a useful service to the cause of literacy and of higher education of the country.

Round The World

Political Crisis in France—

The resignation of M. Marie from the Premiership of France amounts o a crisis in French politics. It was evidently due to the non-acceptance of the far-reaching proposals which M. Renaud made in the Cabinet and which the socialist element refused to accept. A Cabinet which is formed by the coalition of different parties becomes always weak and is fit only to carry through non-controversial matters. But the problems now facing the French Government can only evoke acute controversy. Different parties have different ideas as to the way of tackling these problems. The cleavage of opinion is too sharp, and as the Cabinet has to be formed on a coalition basis the cleavage is carried inside the Government and makes it unstable.

The Third Republic suffered considerably first because of the presence of men who were not reconciled to republicanism. The irreconcilables, however small their number may be, are always a thorn on the side of an established government, if they are sufficiently organised. The royalist irreconcilables never failed to conspire against the Republic and publicise its defects in lurid colours. Secondly, lack of cohesion among the republicans themselves was a drawback which undermined the Republic's prestige and ultimately engulfed it in ruin. When the members of the Parliament were divided into twelve or thirteen groups with principles and views differing only in shades but still maintaining their own identity and deserting a coalition at the slightest provocation, no government based on such parties or groups could be stable and far less efficient. It was calculated that the average life of a Cabinet was, during the first quarter century of the Third Republic, eight months but in subsequent decades the situation further deteriorated and a Cabinet would not last in average more than seven months.

It was expected by many that France had learnt a lesson by the country being overrun and occupied by the Nazi hordes. Sobriety is born of humiliation and France was expected to be politically sober after the ordeal through which she had to pass during these years of invasion and occupation. But the expectation has been sadly belied. Since liberation ten governments have fallen and four persons have occupied the office of the Prime Minister. This record even puts to shame the traditions of the Third Republic. The explanation is, however, simple. First, the irreconcilable element has been considerably strengthened, and it is supplied at both ends of the political line. At the right end are the

De Gaullists who had opposed the framing of the Constitution on the basis of the principles which were advocated by the democrats and which were accepted by the majority of the voters. De Gaullists are not only believers of a strong executive but they may be suspected rightly of fascist tendencies. They have not accepted the present Constitution. They are out of the Government and only biding their time. They will take advantage of the political deterioration which is taking place. At the left end of the line are the Communists. They have approved of the Constitution but are out to utilise it for their own purposes. They are suspected of being determined to bring France into the orbit of Russian influence and use the Constitution as a stepping-stone for Communist dictatorship.

Pressed between the upper millstone of the De Gaullists and the lower millstone of the communists, the democratic elements could have held their own only if they stood together and pulled their resources jointly against the irreconcilable elements. But there is considerable difference in outlook between the socialists and the remnants of the old Radical Party. The supporters of the socialist group not unoften see eye to eye with the communists except in respect of relations with Russia. Consequently in economic matters it becomes easy for the communists to win support of the socialists who in other matters may side with the Christian Democrats and Radicals. This is a tangle the way out of which may be difficult to discover. There are many who have already lost their patience and are looking forward to the installation of De Gaulle in power and authority. Implications of such installation are clear. But could France avoid them?

Dr. Benes

The death of Dr. Benes removes a maker of modern European history. He had his birth and upbringing during years when his country was part and parcel of the Hapsburgh Empire of Austro-Hungary. The Czech National Movement which was originally literary and cultural had, however, already gained considerable momentum through the efforts of the pioneers when Benes completed his education in Paris and undertook teaching work at Prague. It was but inevitable that he also would be caught in the current and would add to its strength and momentum. Thomas Garrigue Masaryk, later his leader and master, had by then arrived at the forefront of the Czech struggle against Austrian domination. His fame as a scholar and teacher, his keen understanding of the racial and political issues, his ability to lead men and foremost of all his ardent love for his country and people and readiness to sacrifice personal happiness for the achievement of what he regarded as the purpose of his life made him the national leader of the Czechs and Slovaks.

The war of 1914 was regarded by Masaryk as the opportunity which must be fully exploited for achieving Czech independence. Benes also

appears to have come to the same conclusion independently. The two, therefore, came to co-operate in the great venture which was undertaken. It involved not only risk but danger to themselves. Masaryk left the Empire to organise the independence movement outside. Benes for some time remained at Prague but undertook journeys to Switzerland to remain in touch with Masaryk and help him as much as he could. But later this arrangement became untenable and Benes also had to leave for the West and made Paris his headquarters. The incessant work which the two leaders now did for the liberation of their country from the blighting imperialism of the Hapsburghs has been recorded in Masaryk's *The Making of a State*. It is a thrilling romantic story. At last in 1918 their mission was largely successful. The Allies who had been before either indifferent to, or only half-hearted in their support of what the Czech leaders did, now recognised Czechoslovakia as an independent country and the Committee of which Masaryk had so long been the Chairman and Benes the Secretary-General was recognised as the Provisional Government.

The ramshackle empire of the Hapsburghs fell to pieces and Czechoslovakia with Ruthenia included in it emerged out of its ruins as an independent state. The work which Benes did at the Peace Conference at Paris in this connection not only elicited grateful appreciation from his countrymen but evoked admiration from Allied statesmen. He was now Foreign Minister of the State which he had helped so much in creating and his Master, Thomas Masaryk, was its President. This arrangement continued till Masaryk retired in the middle thirties and then died. Benes stepped into his shoes and became head of the state. It was, however, not destined that he would have as uninterrupted and peaceful a career as President as his leader had. Hitler had already taken up the reins of government in Germany and there was yet no steady movement anywhere to arrest his violent progress from success to success. The Sudeten Germans under Henlein had organised themselves into a militant force and were waiting for Hitler's words to stab Czechoslovakia in the back. But first the independence of Austria was destroyed and then only Hitler began his crusade against the country of Masaryk and Benes.

What happened in the last week of September, 1938, must be fresh in the mind of many. On the one side there was the threat of naked aggression, on the other side was a desperate search for allies to help. Those two western powers on whose assistance the Czechoslovak government had counted with pathetic confidence trimmed their sail according to the wind that blew. They counselled surrender and even sent out an emissary who was to help in dismembering the state that Masaryk and Benes had built up with their life-blood. There was no doubt that the Soviet Union was behind the Republic. But in the teeth of opposition at home and abroad, Benes did not dare to clasp the hand of fellowship

which was extended to him from Moscow. Sudeten-land was separated from Czechoslovakia and Benes went into exile. Czechoslovakia was now hyphenated and then Bohemia and Moravia were made a German Protectorate. Benes remained in London for a time and then proceeded to Chicago to act at its University as a Visiting Professor and deliver his lectures on Democracy which was then on its trial.

Situation changed rapidly after that. As it has been pointed out already, what was a flourishing and well-governed Czech Republic became a German Protectorate on the 15th of March, 1939. The handiwork of Benes and his Master, Masaryk, was destroyed by Nazi hordes. But this was only a presage of things to come. Britain and France had expected to appease German ambition by sacrificing the liberal Republic of the Czechs. But Chamberlain and Daladier had counted without the host. Nazis were not appeasable. Surrender on one point only whetted their demand for another. As the summer harvest was gathered, they let loose the forces of death upon Poland and the second World War was on at that moment. Benes and his colleagues including the late lamented Jan Masaryk, the Master's son, had taken up their residence in London and were only expecting with bated breath the things which happened. As the War was again upon Europe, they formed the Czech Government in exile and made themselves an ally of Britain and France. Until 1943, they had London for their headquarters. But thereafter they decided to shift to Moscow wherefrom it would be easier for them not only to remain in closer touch with their countrymen but to guide better the underground forces which were being mobilised in their country against the Nazi occupiers. It should be borne in mind in this connection that the Soviet Union which had held aloof from the War for about two years was invaded in the middle of 1941 and became thereby a coadjutor of the western powers against Germany.

In 1945 the country which had been under the iron heels of the German occupiers since 1939 was at last liberated and Benes and his colleagues returned to Prague to take up the reins of administration. The Government he formed was a coalition of several parties. The Communists were by then an influential party in Czechoslovakia. The part they had played in the underground fight against the army of occupation was a noble one and entitled them to respect. But this did not mean that they alone would dominate the Government. Nor was this the intention of their Russian sponsors. The multi-party system was not to be abolished and communism was to work side by side the other 'isms' in the liberated country. So went on the work of rehabilitation and reconstruction in Czechoslovakia for two years. But rift in the lute which was already noticeable became prominent in the autumn of 1947. The Soviet Union which had entered into a twenty Years' alliance with Britian and was a firm friend and steadfast coadjutor of the western

powers during the World War began to fall increasingly apart as the days of the War became more and more distant. It was adversity which had made them strange bed-fellows. Now that the adversity was over with the victory over the Germans and the Japanese, the former bed-fellows became strangers again.

The rivalry between the Soviet Union and the United States of America took up in fact a proportion which was dangerous to the peace of the world. Neither of the two parties was willing to leave anything to chance. Both started mobilising their forces and strengthening their strategic positions. Poland, Czechoslovakia and states in the Near East, were regarded by Russia as included in her zone. The years of liberalism were gone and no party in any of these regions which had any doubt as to the ultimate authority of the Soviet Government would have any right to toleration. The non-communist elements in Czechoslovakia were now in a false position. They were liberal in outlook and had more sympathy for the western form of government than for the Soviet system. Benes and non-communist colleagues were friendly towards the Soviet Union and appreciated the political situation which dictated that their country must be within the orbit of Russian influence. But at the same time they would not be reconciled to the surrender of the democratic system as they understood it and the acceptance of the communist way of life.

The Soviet Government on the other hand could not in the peculiar world situation accept as rulers those who would have any qualms of conscience and would not exactly know their mind. In a country like Czechoslovakia which occupied a crucial strategic position the Soviet authorities wanted now to set up a Government which would be dominated by the communists. Associated with this Government there might be persons who would lend prestige to it but who would be nothing but its ornamental trappings. In view of this the February revolution was but inevitable. It was inevitable also that Benes would be out of the Government. A man like him could not be a mere figurehead in an administration in which he would have no voice and which in fact would proceed along lines which he would strongly disapprove. But could he oppose the onrush of this revolution by refusing to accept the resignation of the Ministers belonging to the other parties? Possibly this would have involved his country in a fresh blood-bath which he wanted to avoid. Any how the revolution broke him in body and mind and hastened his dissolution. This was a pathetic end of a great career.

INTERNATIONAL ORIENTALIST CONGRESS AT PARIS

The twenty-first International Congress of Orientalists concluded its session at Paris this afternoon (31st July), when its closing meeting was held in the *Foundation Nationale des Sciences Politiques*, with M. Bacot in the chair. There were some 400 delegates from almost all the nations of the world, except those of the Soviet Union, and 350 papers and communications were read and discussed in its 10 sections. Among the delegates who came from India, Sir Sarvapalli Radhakrishnan, Dr. P. V. Kane, Vice-Chancellor, Bombay University, and Professor Suniti Kumar Chatterji of the University of Calcutta represented the Government of India. Dr. Chatterji represented also the University of Calcutta, the Royal Asiatic Society of Bengal and the Nagri Pracharini Sabha of Benares. Dr. R. N. Dandekar represented the Government of Bombay and the Bhandarkar Research Institute. All of them took active part in the Indological Section of the Congress. Prof. Radhakrishnan made a brilliant speech on the opening day on *Prajna* (supreme knowledge) and *Karuna* (Practical Good Doing) as the only ideals which with *Mriduta* (Gentleness) could bring about the much needed peace in this world, and not mere political and economic planning divorced from the Ultimate Reality. In a discussion on the Madhyamika Buddhist idea of *Sunyata*, on the third day of the Congress, Prof. Radhakrishnan said that *Sunyata* was not merely a negative void, but it was something positive. Really it was *Bodhicitta* (supreme wisdom) and *Karuna-garbha* (having within it pity and charity). Drs. Kane and Dandekar took part in the discussions. Besides, Dr. Dandekar gave a statement about recent Indological researches in India. Professor Suniti Kumar Chatterji read two papers, one on an old Arabic translation of the Mahabharata Story from a vernacular version prevalent in Western Punjab or Sindh, and the other on the contribution of the Kirata or Indo-Mongoloid peoples to Hindu History and Culture, and both of these created great interest. South Indian and Ceylonese Scholars resident in Europe also joined and contributed papers. There was a joint sitting one day with the Indo-Chinese and Indonesian Section. Papers sent from India by Indian Scholars like Prof. Sivaprasad Bhattacharya, Prof. Ramchandra Dikshitas and Prof. Dr. Dinesh Chandra Sarkar, were read and discussed.

Some important resolutions were adopted in the Congress. One of these was a recommendation to all the peoples of the world to make Indian, Chinese and Islamic history and culture as embracing one-half of the human race a compulsory subject for schools and colleges. They referred also to the need for a projected Lexicon of Sanskrit and other Terminology with reference to Indian thought, for a fresh Linguistic and Dialectal Survey of India with special reference to South India, and for a

Great Sanskrit Lexicon in Sanskrit and English which was contemplated to be taken in hand at Poona in Maharashtra.

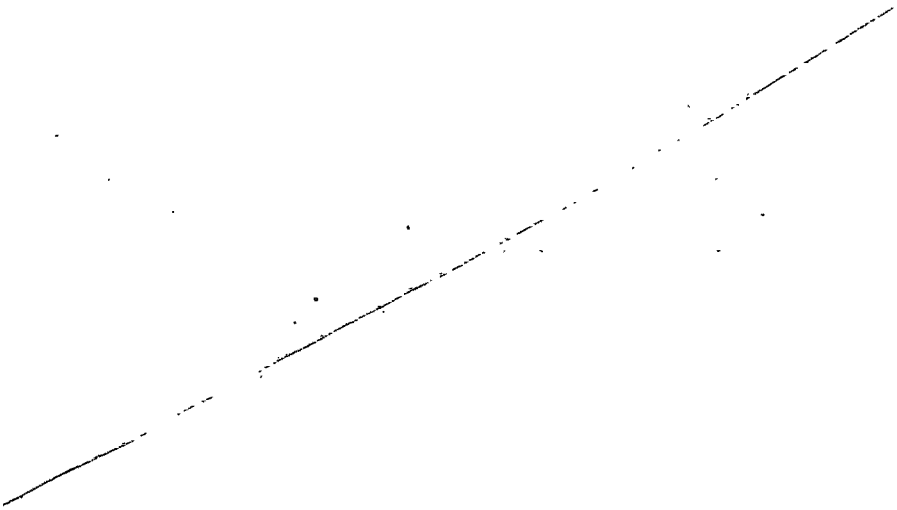
Four countries, India, Sweden, Turkey and Egypt invited the next Congress of Orientalists, but finally the Turkish invitation was accepted for the next (22nd) session of the Congress. Istanbul was to be the place for it.

Receptions were given to the members of the Congress by the Municipality of Paris and the French Ministry of foreign affairs. There was a special reception for scholars and delegates interested in India by the Institute of Indian Civilisation which was founded by the late Sylvain Levi at the College de Sorbonne.

AL-BIRUNI MILLENARY AT PARIS

Members of the 21st International Congress of Orientalists, assembled at Paris, celebrated the Al-Biruni Millenary this afternoon (30th July) under the presidency of His Excellency the Iranian Ambassador to France when a large and distinguished gathering of scholars from different countries of Europe, Asia, Africa and America honoured the memory of this great cosmopolitan scholar, scientist, humanist and Indianist of the 10th to 11th centuries. M. Louis Massignon, His Excellency Hassan Hasany Abdel Wahhab of Tunis, M. Filliozat, Miss Indira Sarkar on behalf of the Iran Society of Calcutta, and Dr. Suniti Kumar Chatterji spoke. Professor Massignon discussed at length the all-embracing character of Al-Biruni's scholarship and personality, and the speech of this great scholar of Islam and Islamic culture breathed a spirit of enthusiastic admiration for Al-Biruni which was very much appreciated. H. E. Hassan Hasany Abdel-Wahhab spoke about an unpublished Arabic work of Al-Biruni, the Manuscript of which, preserved in Tunis, he exhibited. Dr. Filliozat of the *Bibliotheque Nationale* (National Library) of Paris discussed the Indian scholarship of Al-Biruni and laid stress on the importance of the influence of India and its great culture on the mind of Al-Biruni. Miss Sarkar introduced the *Bizm-I-Iran* or Iran Society of Calcutta to the members of the Congress, and gave an account of the work done by the Society in connexion with the Al-Biruni Millenary celebrations which it is going to hold with eclat in December, 1948, in Calcutta. She spoke in French. Prof. Suniti Kumar Chatterji spoke on the fact that Al-Biruni was more than a mere scholar,—he was perhaps the most erudite and most cosmopolitan scholar of his age, knowing as he did all the literature in three languages, Arabic, Persian and Sanskrit, and a good deal of Greek literature through Arabic translations,—he was a great humanist and with the justice and objectivity of science he appraised India's contributions to human culture. Dr. Chatterji's reference to a coin of Sultan Mahmud of Ghazna, Al-Biruni's patron, issued for his Indian territories with Sanskrit

legends, including a translation in Sanskrit of the Arabic *Kalima* on Islamic Creed and of the name *Hijra* for the Islamic year, which was probably inspired and even actually composed by Al-Biruni, showing his practical support to the principle of cultural and linguistic autonomy for all peoples, created considerable interest in the meeting.



Reviews and Notices of Books

Studies in Nyaya-Vaisesika Metaphysics. By Sadananda Bhaduri, M.A., Ph.D., Bhandarkar Oriental Research Institute, Poona. Price Rs. 10.

The book under review covers the whole field of Nyāya-Vaiśeṣika metaphysics. The book opens with a discussion on *Categories* and ends with an analysis of *Causality*. The author presents with patient thoroughness the elaborate arguments—the Naiyāyikas and Vaiśeṣikas employ in their investigation. Most of the problems dealt with in the book are the eternal problems of philosophy. And there is a modern ring about the theories of the Nyāya-Vaiśeṣika metaphysicians. The book, unlike many of its kind, is readable, and highly instructive. We are all grateful to the author for bringing together in an accessible form the main points of Nyāya-Vaiśeṣika metaphysics. Here it is not possible to give a detailed account of the contents of the book.

I shall, however, do well to indicate the problems discussed therein. The first chapter is devoted to the topics—*Categories*, *Criterion of Reality*, and *Being*. These are difficult problems; philosophers even at the present time are puzzled over them. The distinction the Vaiśeṣikas make between *being* (*astitva*) and *existence* (*satta*) is a source of much trouble. It is, I think, correct to say that, according to the Vaiśeṣikas, the notion of reality is not exclusive of the notion of existence, though something not existing may well be real. As a matter of fact, the Vaiśeṣikas ascribe existence only to substance, quality and action. So the remaining categories, namely, *universal, particularity, inherence* and *negation* do not involve the notion of existence The universal "cow-ness," for instance, is real, although it does not exist in the strict sense. Again negation, which is non-existence, is taken to be real. The discussion on the distinction between *being* and *existence*, of course, begins with somewhat of a definition of *being*. But *existence* is rather left undefined. *Existence* is, however, conceived as a universal. The Nyāya-Vaiśeṣika metaphysicians indeed expend much ingenuity on the distinction between *being* and *existence*. But we cannot quite see how they could conceive *existence* as a universal. A universal may not be anything apart from its particulars. Nevertheless a universal as such is complete in itself and is a unity for thought. *Existence* by itself is obviously no articulate context for thought. So it is difficult to conceive *existence* to be a universal. Further *inherence* is regarded as *ekārthavṛtti* with *existence*. The author translates *ekārthavṛtti* co-existing in the same substratum. Now, if *inherence* does never exist, we cannot understand how it can co-exist with *existence* in the same substratum. The problem of the distinction between *being*

and *existence* remains unsettled in spite of the dialectical skill displayed by the Naiyāyikas and the Vaiśeṣikas in their attempts to establish the distinction. The author would have helped the reader in his puzzle in this regard if he could make a more critical approach to the Nyāyavaiśeṣika position.

In the rest of the book other major metaphysical concepts are discussed. They are substance, matter, space, time causality, etc. The Nyāya-Vaiśeṣika treatment of these problems reminds us of Aristotle, Democritus and many a modern realist. The atomic theory of the Nyāya-Vaiśeṣika school exhibits a far deeper and more thorough analysis of empirical facts than any ancient atomic theory, does. Some may discard the Nyāya-Vaiśeṣika theory of the external world as fantastic. But they should not confuse between physics and metaphysics. Physics is based upon experimentation, whereas metaphysics is based upon speculation. The atomic theory of the Nyāya-Vaiśeṣika school was no mean achievement in the domain of metaphysics. The theory compares very well in dignity and depth with the most profound theories of modern times. The contributions of these Hindu thinkers would have been better appreciated, especially in the Western World, if the author could be more critical in his approach and if he could institute a detailed comparison between their views with those of prominent modern thinkers.

The book, on the whole, makes interesting reading and is one of the best I have ever read on Indian Philosophy. It was indeed a Herculean task for the author to gather the Nyāya-Vaiśeṣeka dialectic out of abstruse Sanskrit terminology and to present the former in neat lucid English. I congratulate the author on this his brilliant performance. I wish the book a wide circulation. The printing is good and the get-up leaves nothing to be desired.

ADHARCHANDRA DAS

All about Leprosy. By T. N. Jagadisan. Hind Kitabs, Ltd., Bombay. Price Rs. 2.

The truth about leprosy revealed in the pages of this book amply repays the trouble of reading it even in the case of the layman. The constructive criticism of Prof. Jagadisan would rid the fear generally entertained by the public through sheer ignorance. The chapter "A World within a World" is written in a sympathetic mood and the conclusions reached cannot be set aside. The chapter "Balance in Leprosy" indicates the way in which leprosy should be treated. It is a useful book, full of suggestions both for patients and for common people.

M. B. B.

The King Emperor's English. By Mulk Raj Anand. Hind Kitabs, Ltd., Bombay. Price Re. 1-8-0.

Among many prominent questions which have come to the forefront with the achievement of independence, is the question of retaining English as the official language and the medium for different peoples of India. The author, who has dealt with the matter historically and without any bias, comes to the conclusion that English should be retained, provided we dislike isolation and backwardness. The author's view is that we should develop English in our own way to enable us to deal with international politics and for use in inter-provincial discussions.

M. B. S.

Spirit of Jai Hind. By Anukulchandra Ghosh. Published by the author from 123-A Dharamtolla Street, Calcutta. Price Rs. 2-8-0.

The object of the author in writing this book, which is nicely printed on costly paper is to praise nationalism. He seems to have taken great pains and incurred heavy cost for which he deserves commendation.

J. N. MITRA

Feathers in the Arrow. By Cedric Dover. Published by Padma Publications, Bombay. Price Re. 1-8-0.

The writer is an Anglo-Indian born in Bengal but now living in England as an author and journalist. In the pages of this book, he admits that though he was born in a family boasting European, specially English, culture, and was himself educated and brought up in an atmosphere foreign to his Indian environment, still, he could only imitate English authors and failed to master the English language. He advises the members of his community not to attempt to be English cent per cent because their mother tongue is English, but, to be Indian and to try to express themselves in English suitable to the climate, history and geography of the country, in which connection the case of American English is cited by him.

"PEREGRINE PICKLE."

A Memoir by Victoria De Bunsen. By Victoria De Bunsen. Published by George Allen & Unwin, Limited. Price 9*s*-6*d*.

The author, a devoted sister, attempts her best to give us a pen picture of a man who laboured hard when living so that national madness might not lead the nations to destruction and oblivion. Born in a family, far above want, trained in the orthodox lores of philosophy which sustained him at the time of frustration, he cared more for humanity as a whole rather than for his own self, and though he failed, his failures now stand as eye-openers to nations.

J. N. MITRA

Ourselves

The late Rai Bahadur Jnan Chandra Ghosh

It is a melancholy duty on our part to refer to the death of Rai Bahadur Jnan Chandra Ghosh. A distinguished alumnus of this University, he devoted all his energy and ability to the furtherance of its ideal and objective first as a teacher in an affiliated College and later as an administrative officer of the University itself. Born in 1865 he took his M.A. degree in 1887 and joined the teaching staff of the Duff College and later of the Scottish Churches College. He was associated with these institutions for three decades and established a name for himself as a Professor of Physics. He became a Fellow of the University in 1908 and took henceforward an active part in the conduct of its affairs. When in 1917 Dr. P. K. Ray retired from the post of Inspector of Colleges which had been created under the New Regulations, Professor Ghosh was selected by the Senate to succeed him.

In this capacity he served the University till 1919 when again the Senate appointed him the University Registrar. He occupied this office for twelve years. With him has passed away a distinguished educationist and a lovable man.

* * * *

The late Pandit Asokenath Sastri

While Rai Bahadur Jnan Chandra Ghosh has died full of years, our distinguished colleague, Pandit Asokenath Sastri, has been claimed by death in the prime of life. A popular teacher, a great scholar and a familiar figure in academic circles, he had before him many more years to serve effectively his University. But all expectations of his friends and colleagues were belied and in the middle of life he was snatched away after a short and undiagnosed illness. The Post-Graduate Department to which he was a tower of strength has been left poorer and weaker

by his death. The outer world of scholarship which he had enriched so much has also suffered a serious loss. He has left a void which it would be hard to fill.

* * * *

THE LATE SARATLAL BISWAS

Mr. Saratlal Biswas who was the head of the Department of Geology has also passed away to the regret of his many friends and colleagues. In the last phase he had many ailments to suffer from but nobody had expected that the end was so near.

We are quoting below the relevant portion of the proceedings of the meeting of the Senate held on 30th August, 1948. Herein the Vice-Chancellor made fitting references to the death of the distinguished gentlemen :

The Vice-Chancellor : Members of the Senate, before the proceedings begin I have to perform three mournful duties. Rai Bahadur Jnan Chandra Ghosh, our friend and Registrar died full of years and full of honours this month. He started life as a Professor in the Uttarpara College, but subsequently migrated to the Scottish Church College and served that college for a long series of years till his appointment as Inspector of Colleges of the University in 1917. His special subject, as you know, was Physics. He acted as Registrar, Calcutta University, for 12 long years from 1919 to 1930. He was elected an Ordinary Fellow of this University in 1908 and retained his membership of the Senate for 31 long years having enjoyed the confidence of all his fellow Graduates for more than a quarter of a century. We must not forget that in 1908 he had the privilege of defeating the late Mr. Bhupendranath Basu, who subsequently became Vice-Chancellor of this University. He was attached to Faculties of Arts and Science. He was a member of the Syndicate for a considerable length of time. He was a very valuable memher of the different Boards of Studies and other Bodies in the University. His loss is one which the University will mourn for years to come. We shall send a copy of our condolence resolution to his eldest son, Mr. Lalit Kumar Ghosh.

Ladies and Gentlemen, will you kindly rise in your seats and pass this resolution standing?

The resolution was carried in solemn silence, all members present standing.

The Vice-Chancellor: I have next to mourn the death of Mr. Asokenath Bhattacharyya, Sastri, M.A., one of our Lecturers in the Post-Graduate Department of Studies in Sanskrit. He died young. His loss is a great personal loss to me. He was a pupil of mine. He lectured to our Post-Graduate students for 12 long years. He came of a family renowned for its learning. He came also of a family renowned for Sanskrit learning. May his soul rest in peace.

Ladies and Gentlemen, will you kindly rise in your seats and pass this resolution standing?

The resolution was carried in solemn silence, all the members present standing.

The Vice-Chancellor: The last death that we are called upon to mourn today is the death of Mr. Saratlal Biswas. He was a Lecturer of this University ever since the establishment of the Post-Graduate department of studies in 1917 and he was the head of the department of Geology. Failing health due to an unfortunate attack of beriberi led to his early retirement before he completed his 60th year about two years ago. The department of Geology is rudderless. May his soul rest in peace.

Ladies and Gentlemen, will you kindly rise in your seats and pass this resolution standing?

The resolution was carried in solemn silence, all the members present standing.

Official Notifications, University of Calcutta

Orders by the Vice-Chancellor and Syndicate of the University of Calcutta

No. Misc. R. 3.

It is hereby notified that the following changes proposed in Chap. VI of the University Regulations regarding the deletion of Sec. 9 (University Finance Committee), have been sanctioned by the Government of West Bengal.

"That Section 9 of Chapter VI (University Finance Committee) of the Regulations quoted below, be deleted :--

(9) The Director of Public Instruction, Assam, or a representative of Education Department of the Government of Assam to be nominated for the year by the Syndicate after consultation with the Director of Public Instruction, Assam."

Senate House,
The 5th August, 1948.

S. C. GHOSH,
Registrar (Offg.).

No. C/464/ Affl.

It is hereby notified for general information that the Governor of West Bengal has been pleased to order that with effect from the commencement of the session 1948-49 the Campbell Medical College, Calcutta, shall be affiliated to the First M. B. standard with the permission to present candidates for the examination from 1950 and not earlier.

S. C. GHOSH,
Registrar (Offg.).

No. Misc. R. 2.

It is hereby notified for the information of the public that the following changes in the University Regulations (Chapter XI) have been sanctioned by Government :—

"That the words 'the Syndicate shall' be replaced by the words 'the Syndicate may' in Section 22 (II) (ix) of Chapter XI (University Teachers) of the Regulations (Edition of 1945, p. 46).

Note—Effect will be given to the above changes immediately.

Senate House,
The 2nd August, 1948.

S. C. GHOSH,
Registrar (Offg.).

DOCTOR OF SCIENCE

The following is an extract from the Minutes of the Syndicate, dated 13th August, 1948 :—

"96. Read reports from Professor D. Keilin, F.R.S., Sir Rickard Christophers, F.R.S. and Dr. Hem Singh Pruthi, Ph.D., Sc.D., F.R.S.B., F.N.I., on their adjudication of the thesis entitled 'Researches in Medical Entomology' submitted by Dr. Dhirendranath Ray, M.D. (Cal.) in support of his candidature for admission to the degree of Doctor of Science.

Resolved—That the reports be adopted and the candidate be admitted to the degree of Doctor of Science and that the name of the candidate together with the title of his thesis be published in the Calcutta Review."

Yours faithfully,
A. P. DASGUPTA
Controller (Offg.).

The following is an extract from the Minutes of the Syndicate dated 30th July, 1948 for information :—

"127. Read reports from Dr. R. E. Burk, Dr. Turner Alfrey and Dr. Herman Mark on their adjudication of the thesis entitled 'Physics-Chemical Properties of Shellac and its structural implications' submitted by Mr. Sadhan Basu, M.Sc. in support of his candidature for admission to the D.Sc. degree.

The candidate passed the M.Sc. Examination in the First Class.

Resolved—That the reports be adopted and the candidate be admitted to the degree of Doctor of Science and that the name of the candidate together with the title of his thesis be notified in the Calcutta Review.

Yours faithfully,
A. P. DASGUPTA
Controller (Offg.)

Notification No. C/574/Affl.

It is hereby notified for general information that under Section 22, read with Sub-section (3), Section 21 of the Indian Universities Act (VIII of 1904), the Governor is pleased to order that with effect from the commencement of the session 1948-49 the Women's College, Calcutta, shall be affiliated to the Calcutta University in English and Bengali to the B. A. (Honours) standard with the permission to present candidates for the examination in the subjects from 1950 and not earlier.

Senate House,
The 13th August, 1948

P. BANERJEE,
Assistant Registrar.

Notification No. C/571/Affl.

It is hereby notified for general information that under Section 22, read with Sub-section (3), Section 21 of the Indian Universities Act, (Act VIII of 1904) the Governor is pleased to order that with effect from the commencement of the session, 1948-49 the Mahishadal Raj College, Midnapore, shall be affiliated to the Calcutta University in Commercial Geography, Commercial Arithmetic and Elements of Book-keeping to the I. A. standard and in English, Bengali (Vernacular and Second Language), History, Mental and Moral Philosophy, Sanskrit, Political Economy and Political Philosophy and Mathematics to the B. A. pass standard, with permission to present candidates for the examination in the subjects from 1950 and not earlier.

P. BANERJEE,
Assistant Registrar (Offg.).

Notification No. C/568/Affl.

It is hereby notified for general information that under Section 21 of the Indian Universities Act (VIII of 1904) the Governor is pleased to order that with effect from the commencement of the session 1948 49, the Calcutta National Medical Institute shall be affiliated to the Calcutta University to the First M. B standard with the permission to present candidates for the examination from 1950 and not earlier.

Senate House,
The 13th August, 1948.

P. BANERJEE,
Assistant Registrar (Offg.).

The following is an extract from the Minutes of the Syndicate, dated 14th May, 1948, re-new D. Phil :—

"160. Considered reports from Professor F. Adcock, Dr. C. H. M. Jenkins and Professor George Sachs on their adjudication of the thesis entitled 'Studies on Non-Ferrours Metallurgy' submitted by Mr. Durgapada Chatterjee, M.Sc., B.Met., in support of his candidature for the degree of Doctor of Science.

Mr. Chatterjee passed the M.Sc. Examination in Chemistry in the Second Class and B.Met. Examination in the Pass Course.

Resolved—That the report be adopted and that the candidate be admitted to the degree of Doctor of Philosophy (D.Phil.) he being exempted from the oral and other examinations.

Ordered—That the name of the candidate together with the name of the thesis be notified in the Calcutta Review."

A. P. DASGUPTA,
Controller of Examinations (Offg.).

The following is an extract from the Minutes of the Syndicate, dated 11th June, 1948, re-new D.Phil.

"61. Read reports from Professor S. Radhakrishnan. Dr. Mahendranath Sarkar, and Dr. Rasvihary Das on their adjudication of the thesis entitled 'The Philosophy of Integral Spirituality as developed from the teaching of Sri Aurobindo' submitted by Mr. Haridas Chaudhuri, M.A., in support of his candidature for admission to the D. Litt. Degree.

Mr. Choudhuri is a First Class M.A.

Resolved—That the reports be adopted, the candidate be admitted to the D.Phil. Degree with exemption from the oral or and Practical examination and that the name of the candidate together with the title of the thesis be notified in the Calcutta Review."

A. P. DASGUPTA,
Controller of Examinations (Offg.).

The following is an extract from the Minutes of the Syndicate dated 11th June, 1948 re-new D.Sc.

"48. Read a joint report from Professor Harold Jeffreys, Dr. W. G Bickley and Sir Geoffrey Taylor on their adjudication of the thesis entitled 'Some Problems of the Theory of Elasticity' submitted by Mr. Bibhutibhushan Sen, M.Sc. in support of his candidature for admission to the degree of Doctor of Science.

Mr. Sen passed the M.Sc. Examination in the First Class.

Resolved—That the report be adopted, the candidate be admitted to the degree of Doctor of Science and that his name together with the title of his thesis be notified in the Calcutta Review."

A. P. DASGUPTA,
Controller of Examinations (Offg.).

The following is an extract from the Minutes of the Syndicate, dated the 3rd September, 1948, re. a new D.Sc.

"101. Read a joint report from Professor John H. Northrop, N.L., Professor H. Mark and Dr. E. H. Valko on their adjudication of the thesis entitled "Physico-chemical studies of some Bio-colliods : Gums, Gum acids and Nucleic acid" submitted by Mr. Sachindranath Mukherjee, M.Sc. in support of his candidature for admission to the D.Sc. Degree.

Resolved—That the report be adopted, the candidate be admitted to the degree of Doctor of Science and that the name of the candidate together with the title of his thesis be notified in the Calcutta Review."

A. P. DASGUPTA,
Controller of Examinations (Offg.).

THE
CALCUTTA REVIEW

NOVEMBER, 1948

FIGHTING THE BATTLE OF INFLATION*

PROFESSOR P. N. BANERJEE, M.A., B.L., BARRISTER-AT-LAW

Vice-Chancellor, Calcutta University

Time-worn convention allows me the proud privilege of extending to you a most cordial welcome on behalf of the Reception Committee and on behalf of the Khoj Parisad. This convention of economists, perhaps the first of its kind, meets here in Calcutta today to make its contribution towards the solution of a grave national problem—the problem of inflationary pressure. The country is under its iron grip at the present moment. The rising tide of prices, wages and costs in recent months has created indeed an alarming situation. The attention of our national Government, our economists and our politicians has naturally been focussed on this the most important problem in this country.

On Monday, August 9, 1948, the Governor of the Reserve Bank of India in his presidential address at the Annual General Meeting of shareholders drew the pointed attention of the country to the inflationary forces that have gathered like a storm-cloud in the country. On Wednesday, August 11, two days later, the Prime Minister of India, speaking on a resolution on inflation

* Address as Chairman of the Reception Committee, Convention of Economists, held at the Senate Hall on 27th August, 1948.

moved by my friend, Pandit Govind Malaviya, in the Assembly Hall at Delhi expressed his deep concern at the menace of rising prices. He promised the country that his Government would do all in its power to counteract this growing inflationary pressure. The Government of India has indeed not allowed the grass to grow under its feet. A group of prominent Indian economists invited by the Ministry of Finance have tendered their advice to the Government and have formulated their plans for an all-out attack against the inflationary developments.

The pattern of war time inflation in India is quite familiar to the world. We all know how the provisions in the Reserve Bank of India Act were utilised so as to provide the mechanism by which sterling balances were accumulated in London against the issue of rupees in India. The result has been the generation of extraordinary inflationary forces in the country. They have hurt every section and every class of the people. The war came to an abrupt end. The British Government was replaced by our national Government. The conversion from a war economy to a peace economy proceeded indeed cautiously. Some of the worst effects of war time inflation were indeed being attempted to be mitigated. Just at the time when the people of the country were looking forward to the happier days, a great impetus to inflationary developments cast its baneful shadow over us. During the last year and specially during the period—September, 1947 and June, 1948—the inflationary forces appear to have grown up like elephant grasses and have threatened to shut out the Sun from our green fields. The rise in the general price level has continued unabated during this period. The general index in May, 1947 stood at 288·5; in November, 1947, it steadily increased to 302·0. In June, 1948 the index rose rapidly to 381. This rise of 79 points stands out in marked contrast with the rise by 12·7 points of the general index from

January, 1947 to October, 1947. The rise of prices during November, 1947 and June, 1948, specially in regard to food prices has been remarkable. The food index rose from 294·8 to 377·0. It exhibited an increase by nearly 82 points. The prices of industrial raw materials and semi-manufactured and manufactured articles have naturally and necessarily correspondingly increased.

The problem of problems before us all is: what is the cause of the sudden spurt in prices? The deterioration in the price situation has been so grave that there is no doubt whatsoever about the existence of a very serious malady in our economic structure. The diagnosis must be done very quickly and a remedy must be applied carefully and expeditiously. If the disease is not arrested it will soon go out of control. It will then, in its epidemic form, ruin the whole of our economic structure.

A body of experts at Delhi during the last few days have attempted to diagnose the disease and to advise a cure. The present Convention consists of some of our ablest and most eminent economists and I am confident they will apply their mind and will throw new and more light on the problem before us and thereby help the Government and the country to adopt measures which will save us from the impending catastrophe.

As a private citizen it is my earnest conviction that the ill-advised policy of decontrol of food and cloth has been in the main responsible for bringing about the severe rise in the level of prices. The derationing of a large number of areas and the removal of control over prices and distribution of sugar and pulses in various areas inevitably raised the food index. The Government's decision to decontrol cloth with effect from 20th January, 1948, and to raise the controlled price of steel by Rs. 80 per ton with effect from January, 1948, in my view, contributed in no mean measure to the rise in the group indices of manu-

factured and semi-manufactured articles. Inflationary pressure lurking behind the controlled war economy was thus let loose. The acceptance either in whole or in part of the recommendations of the Pay Commission, both Central and Provincial, and large additions of wages and allowances granted by employers contributed further to aggravation of the pressure.

In any diagnosis of inflation our attention is naturally rivetted on the rôle played by monetary influences. Sir Chintaman Deshmukh, the Governor of the Reserve Bank, has ascribed a minor rôle to purely monetary influences in this latest upswing of the inflationary curve. Notes let loose in the country have been rapidly returning from circulation during the last two months. Commercial bank credit has been on the decline. The total money supply, however, has increased instead of decreasing. The expression 'total money supply' in the sense of the total of notes in circulation demand liabilities of scheduled banks and rupee coins in circulation less notes and coins held by scheduled banks, rose to Rs. 2,167 crores at the end of March, 1948, from about Rs. 2,050 crores in March, 1946, and March, 1947. The increase in notes in circulation during the busy season from September, 1947 to March 1948, was to the extent of Rs. 130 crores; while during the same period 1946 to 1947 it was only Rs. 54 crores. I shall be accused of trespassing if I anticipate your judgment on this issue before you. It is for you to accept or to reject the position taken by the Governor of the Reserve Bank of India.

If, however, you are of the opinion that money is redundant—that the total of notes in circulation, bank deposits and other liquid assests which constitute a legacy of world war No. 2 is excessive and that their orbit is enormous, while production is much too low and inflation is serious, the country will be anxious to hear from you the measures you suggest for the reduction of the excess.

So far as I know in many countries of Europe, in Belgium, Austria, Roumania and Russia the problem of redundant money has been sought to be tackled in recent years by the device of an exchange of notes coupled with cancellation or blocking, wholly or in part, of the notes surrendered and of the bank deposits. This device has proved attractive to many persons and has been frequently canvassed in our country. Your deliberations will, I trust, reveal whether the stage in India has been reached when a drastic measure of this description can be adopted. You will also be called upon to record your opinion as to whether the measure, if taken at all, will have any effect upon current inflation unless followed by other steps.

The question of the balancing of budgets as one of the most important weapons of attack against the present inflationary pressure has engaged considerable attention in recent years. Great efforts are being made in many countries in the world to bring about an improvement in the budgetary position. The policy of Great Britain, the United States of America, Switzerland, Sweden and a host of other countries in recent years, has been to balance their budgets. Some countries indeed have gone further and have considered it desirable to secure a surplus of actual revenue over expenditure. Our country will hear from you your opinion as to the policy of balancing budgets in India —at the Centre and in the provinces as an item of anti-inflationary measure.

During the current financial year the total of deficit financing of Central and Provincial Governments in India, has reached the enormous amount of nearly 186 crores of rupees. In view of the fact that the Government's expenditure on account of the Damodar Valley Project, the relief and rehabilitation of refugees from Eastern and Western Pakistan, the military operations in Kashmir and further military operations which may have to be undertaken elsewhere, is not likely to be

diminished in any measurable distance of time that we can visualize, the problem of balancing the budget must be a particularly difficult task. In this connection, the question of the revision of the tax structure in the State and the launching of a vigourous and fresh borrowing programme, will necessarily engage our attention.

Some of the new Government loans have not been, in my view, very successful. There has been, in recent months, a break in the prices and in the yields of Government securities. This break would have been very sharp without the continued support of the Reserve Bank of India. The policy of cheap money has been pursued in India with a substantial measure of success, yet there is a growing feeling that in the present context of inflationary developments we should cry a halt to the cheap money drive. A policy of consolidation of the gains of cheap money, if not a complete reversal of it, appears to be finding favour in our country. The tendency for consolidating the gains of cheap money rather than proceeding further in the direction of securing more cheap money, has been witnessed in recent times in a large number of countries in the world including the United Kingdom. In many instances the primary reason for crying halt to the cheap money drive or for its reversal, has been the pressing need to check inflationary forces. We await with bated breath your verdict on the subject.

In fighting the battle against inflation, in my view, primary attention has indeed to be directed to the increase of production. A vigorous and well-planned drive for increasing the production of raw materials and food-stuffs as also of carefully selected consumer goods, is urgently called for. With the end of the War, we all expected that production would increase. Instead of increasing production has sharply declined. One of the causes of this falling production is undoubtedly the widespread and almost universally prevalent industrial unrest. This unrest

does not show signs of abatement in spite of the recent "Industrial Truce." The Labour Minister at the Centre has unfolded a doleful tale. From August, 1947 to April, 1948, the total number of labour stoppages was 1,355, involving 13,62,244 workers. They caused a loss of 84,15,945 man-days. In this context, the policy of the Government at the Centre has been criticized by many of our people as vascillating. It has been accused of administering kicks and kisses simultaneously and successively to labour and capital.

Hitherto we were familiar with the strike by labour. It now appears that capitalists also can go on strike. The investors are extremely hesitant to put their money in new ventures. Our industrial policy has perhaps been in the main responsible for creating this atmosphere of uncertainty and loss of confidence in the business world. Our industrialists have been given a lease of life for ten years. Nationalisation like a Damocles' sword is hanging above them. Ten years is indeed too short a span of life for planning, organising and developing industries. In these abnormal times and in this uncertain atmosphere, industrial ventures are being avoided by industrialists.

We look forward to you not merely for a diagnosis of the malady which has come over us. We expect and welcome a prognosis from you. We hope for the formulation and selection of life-giving remedies. In one word, the country looks forward to you for healthier, more vigorous life. What then will be the measures you shall advocate, both interim and long-term, to arrest the grave and harrowing menace of inflation? If control has to be re-imposed, to what extent should it be re-imposed? Should it be over wholesale and retail prices only or should it be also extended to physical production and reinforced by rationing? How are we to stabilize prices and wages? How can we regulate the vicious spiral of wages—chasing

rising prices, prices in turn chasing wages ? Shall we liberalize our present restrictive import policy in respect of consumer goods ? In what direction should the industrial policy of our Government be re-oriented to create confidence in the business world ? Do you advocate further taxation of higher income groups ? Do you desire to introduce compulsory savings schemes ? Apart from the question of reducing the volume of money supply and the balancing of budgets, both Central and Provincial, these to my mind are some of the lines along which corrective measures may be undertaken.

I have taken your time long. I am sure, if I proceed, I shall be trespassing into domains not my own. May I tell you in the end, how very glad we all are to find you in our midst? This part of our country, battered by war, ravaged by famine, blackened by communal strife, distracted by the unprecedented problem of finding food and employment for a large population in a truncated area, a population swelling every day by the influx of careworn and uprooted displaced persons, has been the worst sufferer from the effects of inflation.

I hope and trust, the Government of India have apprised themselves of the nature and extent and the causes of inflation in West Bengal. She was not represented at the Committee of Economists invited by the Finance Ministry at the Centre to devise ways and means for mitigating the evil effects of inflation in this country. Your convention includes some of the foremost economists in India. Far away from the blissful slumber of the capital of India, I am confident, your judgments will be broadbased, your vision will not be blurred. A sorely harassed province will watch, with interest and care, the shape your deliberations will take. In this age of paper-shortage they will not be satisfied with paper-schemes. They will want more and better food, cheaper clothes, better equipments.

MAHATMA GANDHI

VIDHUSHEKHARA BHATTACHARYA

I am requested to write a few lines for the present number* of this journal on Mahatma Gandhi and I shall do so as briefly as I can specially from the Buddhist point of view.

At the very outset it may safely be said that Mahatma Gandhi was a true Bodhisattva 'Aspirant to *bodhi* or supreme wisdom', for a large number of characteristics of a Bodhisattva was clearly visible in him the foremost of them being to sacrifice for others every thing that one has in possession including even one's own life, thus setting forth the highest ideal of human life. Was it not in Mahatmaji ? Did he not sacrifice even his life for the benefit of all ? Who can deny it ? And so, very fortunate are we, indeed, who are born in the present age being enabled to see with our own eyes a Bodhisattva in him. And equally most unfortunate are we having seen him disappeared all of a sudden and in an unthinkable and horrible way having covered the world with a very thick veil of unpenetrable darkness.

Yes, he was assassinated by a Hindu. But speaking truly, the assassin is neither a Hindu nor a non-Hindu. He does not belong to any particular caste or creed but Satan, the Devil, call him Angromainym or more appropriately with reference to our Indian or Buddhist thought, *Māra*, literally meaning death or that which causes death, but in fact the personified evil passion, specially *Kāma*, 'desire', which when not restricted grows more and more, and becomes the root cause of all sorts of evils, making one completely blind, so that even the father is not recognised as a father by his son as evident from the history and literature of every country on the earth. On account of this, *Kāma* is rightly regarded as a *Mahāśatru* 'great enemy'. You can conquer the world, but hardly your own *Kāma*. It is therefore no wonder that a Hindu should deliberately kill so great a Hindu like Mahatma Gandhi, that man being then completely transformed into a devil on account of his unrestricted and inordinate desire and passion for the achievement of some

*Mr. Bhattacharya was requested to write a paper on Gandhiji in the special number which was published affer his death. As it came too late for that number it was reserved for the November issue which would be the first to be published after the 80th anniversary of his birth was celerabted.

political power. This foul act was quite possible for any one under the influence of that strong evil passion, no matter what religion one professes, it being then merely a word.

That death is unavoidable is clear to all; either in a natural or an unnatural way must it come. Useless is therefore to lament over what has happened. Let bygone be bygone.

A true lover or admirer of Gandhiji may, however, do a thing very profitably under these circumstances. Reader of Buddhism know well that if one really wants to see a Buddha he should see him in his *dharmakāya* or the body of *dharma* or the truth preached by him. In other words, to know a Buddha is to know his *dharma*, he cannot in reality be known by seeing only his physical body. Mahatma Gandhi's physical body is no longer before us, but we are certainly not deprived of his *dharmakāya*, by seeing it we can see him vividly.

Besides, so far as our mental state is concerned it is the idea of a thing and not the thing itself that counts much. One can hardly prove the historicity of Rāma of our *Rāmāyaṇa*, yet the idea behind the work produces the desired effect. Scholars dispute about the existence of Christ some maintaining his existence and others refuting it. It, however, does not matter much if he really existed in his physical body or not, but it cannot be denied that as an idea he did actually exist, still exists and will exist for ever. It is owing to this that the great Mr. C. F. Andrews became by following him an Andrews—a true Christian having come into contact with whom I felt very much proud and whom I considered to be a real Brahmin and a true Vaisnava from the Vaisnavite point of view. In the same way Mahatma Gandhi will ever remain before us as an idea and do his work, only if we so desire in fact.

Let one take here a lesson from the following words of the Buddha addressed to his intimate disciple Ānanda just before the passing away of the former: 'It may be, Ānanda, that in some of you the thought may arise "The word of the master is ended, we have no teacher more." But it is not thus, Ānanda, that you should regard it. The *dharma* 'truth' and *vinaya* 'discipline' of the Order which I have set forth and laid down for you all, let them, after I am gone, be the teacher to you.' Can it not be followed also in the case of Mahatmaji? One thing is to be noted here specially. We see in the proceedings of the First Buddhist Council that it was *Vinaya* which was recited first, then Dharma. But why was it so? It is explained by Buddhaghoṣa describing it that in the

assembly of the monks Mahākāśyapa put a question to the Order as to whether Vinaya or Dharma was to be recited first and the Order said in reply that Vinaya was to be given the first place on the ground that the life of the *Buddhaśāsana* 'the teaching of the Buddha' was Vinaya, and the endurance of Dharma depended on that of Vinaya.

Accordingly those who really want to follow the teachings of Mahatmaji should first observe the disciplines laid down by him himself.

Now in conclusion we may remember the following couplet in an old Buddhist Text:

tiṣṭhantaṃ pūjayed yas tu
yaś cāpi parinirvṛtaṃ |
samacittaprasādena
nāsti puṇya-viśeṣatā||

'There is no difference between the merit of one who worships the Buddha standing before and that of a man who worships him after his realization of *nirvāna*; for, in both the cases, the purity of mind is the same.'

In accordance with it, though Mahatma Gandhi is no longer before us, one may achieve the same amount of benefit by following his ideal.

May there be *svasti* and *śānti* to the world !

HEMP DRUG-ADDICTION AND PHYSICAL DAMAGE*

H. C. MOOKERJEE, M. A., PH. D.

Vice-President, Constituent Assembly of India

So far as the present writer is aware, two investigations on an all-India scale in regard to the physical, mental and moral effects of the habitual use of hemp drugs were undertaken. The first of these conducted by the Indian Hemp Drugs Commission of 1893-94, relied on the evidence tendered by 1,193 witnesses drawn from every province of India and Burma for such conclusions as it arrived at.

A majority of these witnesses who submitted written memoranda and were also orally examined, consisted of experienced revenue, magisterial and police officers, zemindars, exployers of labour, lower grades of Indian officials, professional men and missionaries. Every reasonable facility was placed at the disposal of representative philanthropic, social and religious associations desirous of either restricting or prohibiting the production and distribution of the hemp drugs, to lay their views before the Commission. Further, especial care was taken to secure the views of selected medical officers, European and Indian, and of subordinate Indian medical officers whose duties brought them into contact with the people. The evidence of Vaidyas, Kavirajes and Hakims of repute was also solicited.

From the above, it is clear that, as far as possible, an honest effort was made to ascertain the views of all sections of the people practically all non-addicts, on various aspects of the hemp drug problem comprising the effects of their systematic use.

The second investigation was started about 1931, the results being published about the middle of 1939. A survey of 1,238 hemp drug addicts in different parts of India was carried out. Many of these were kept under observation for prolonged periods and careful record of the symptoms and effects due to the habitual consumption of hemp drugs was kept.

It thus appears that, in the second investigation, the results arrived at were based on the answers received to queries addressed

* "The present contribution is a chapter of *Our Hemp Drug Problem* to be published in the near future by the Book House, 15, College Square, Calcutta."

to the addicts which again were tested by the two workers, Lieutenant-Colonel R. N. Chopra and Captain G. S. Chopra.

An attempt is made in this and subsequent contributions of this series to give the reader some idea of the more noticeable effects of hemp drug addiction utilising for the purpose the work previously done by the Indian Hemp Drugs Commission and the Chopras.

Moderate Use Of Bhang and Health

Bhang is popularly regarded as the least harmful of the hemp drugs. The Hemp Drugs Commission characterised drinks made of bhang as a refreshing beverage of the Indian people corresponding to beer in England and as being less injurious than light alcoholic drinks.

In the view of both the Hemp Drugs Commission and the Chopras, bhang taken "in moderate quantities" in beverage form does not cause any "apparent harm." It is claimed that its habitual use in this manner "does not lead to malnutrition." On the other hand, appetite is said to be stimulated. Under these circumstances, the ingestion of larger quantities of food than actually required for replacing tissue waste and the generally inactive habits of the prosperous Indian encourage unhealthy accumulation of fat and gradual deterioration of physical efficiency. Referring to the effects of addiction in moderate doses on people of sedentary or inactive habits, the Chopras say:—

"In a certain number of our cases from the well-to-do and priestly classes, an atonic condition of the voluntary muscles of the body was commonly met with. These individuals were flabby and therefore had a tendency to become obese."

That the consumption of bhang even in small doses in the view of competent people who enjoyed exceptional opportunities of obtaining first hand information on this matter, is injurious becomes abundantly clear from what Surgeon-Captain Prain of the I. M. S., then stationed in Bengal, said:

"I think that perhaps the use of bhang does injure the digestion and impair appetite even when used moderately."

The effect of the impairment of appetite and injury to the powers of digestion was referred to by Surgeon-Major Corkery. Witness No. 17 of Sind where even today the use of bhang beverages is very popular when he stated before the Indian Hemp Drugs Commission that

"If *bhang* is indulged in (in moderate quantities for a considerable period, it impairs the constitution and produces emaciation."

Dr. N.C. Mitter, a retired Assistant Surgeon who said that he had been consulted by large numbers of hemp drug addicts during a period extending over thirty years in the area known today as the United Provinces, where *bhang sherbet* was and is still consumed especially in the summer months, and who had thus enjoyed ample opportunities of observing its effects on the nervous system and that most vital of our organs, the heart, said:

"The ultimate effect of prolonged use of *bhang*, though moderate, is to weaken the nervous system and it occasionally gives rise to palpitation of the heart."

Excessive Use of Bhang and Health

The attention of the reader must now be drawn to the fact that the above mentioned "moderate" dose, "not exceeding 10 grains daily", was found by the Chopras to be the quantity habitually used by 20.1 per cent only of all the *bhang* addicts examined by them, clearest possible proof that only one-fifth among them observe moderation of the type referred to by them and which only is supposed to confer on them immunity from those evils generally associated with addiction to this particular variety of the hemp drugs.

The gradual increase in the dosage is what nearly always happens and this to secure the easy digestion of the unnecessary quantities of food taken under the stimulating influence of *bhang* when, with advancing age and diminishing digestive capacity, the powers of assimilation decline seriously and the need for extra assistance is felt.

The effects on health of the daily consumption of *bhang* in quantities larger than "moderate" were described in detail by Dr. Prain in his memorandum submitted to the Hemp Drugs Commission from which the following lines are extracted :—

"What does happen is that digestion is impaired, the daily consumption of such a dose of narcotic overburdens the alimentary and eliminating systems, the man's appetite goes, and the food he takes is not properly absorbed. The symptoms mentioned are the signs of this indigestion, and the impaired vitality which renders the system unable to throw off an illness is its result."

The Indian Hemp Drugs Commission which accepted the above

views as substantially correct explained and expanded the matter mentioned last of all in the following language :—

"With lowered vitality due to any cause, it must be obvious that an individual is more liable to be affected by vicissitudes of weather and bad sanitary surroundings than a person in normal health."

And the conclusion is drawn that such individuals are probably more liable to bowel-affections like diarrhoea and dysentery and to bronchitis brought about by changes in weather than normal people.

Before proceeding to a consideration of the effects of smoking *ganja* and *charas*, drugs which contain a larger percentage of the narcotic principle than *bhang*, it should be mentioned that their habitual users especially those indulging in them in comparatively large quantities suffer almost invariably from deterioration of the general health. Failing appetite and defective assimilation of what food is taken lead to rapid loss of weight often associated with general cachexy ; the skin becomes pale and dry being often covered with scales, the nails, teeth and hair which are often affected, becoming dry, lose their gloss. Nutrition of the addict especially when he is not well-off as is ordinarily the case is generally poor and his dependents suffer as the money which should have been spent on the purchase of wholesome and nourishing food is used for procuring the drug. The reduction of vitality thus brought about renders the addict especially and his family generally less and less able to resist the onset of disease.

Moderate Use of Ganja and Health

Ganja and *charas* addicts claim that their use in moderation is not harmful, a view supported by the Indian Hemp Drugs Commission of 1893-94. It, however, does not state anywhere in its report covering nearly 480 foolscap size pages what precise quantity it regards as being moderate.

In the eighth chapter of its report, however, the Commission gives certain figures of the *per capita* consumption of the three hemp drugs in different parts of India the lowest of which, so far as *ganja* and *charas* are concerned, is 45 grains and the highest 180 grains daily. Under these circumstances, we may, for the purposes of the present discussion and, for the time being, assume that the habitual use of this quantity daily is moderate consumption or nearly so and that this, in the view of the Commission, is not generally harmful.

The Chopras, however, seem to think that a moderate dose of *charas* and *ganja* should not, as in the case of *bhang*, exceed 10 grains daily. Even then, they are careful not to commit themselves to the definite opinion that these drugs when consumed in the above quantity are harmless. The words they use are as follows :—

"Moderate habitual use of *ganja* or *charas* may or may not be attended with harmful effects."

Whatever might have been the case in the past when some at least among the well-to do were in the habit of smoking *ganja*, it is a well-known fact that this has practically disappeared among them since the days of the Non-Co-operation Movement. Such people did not show any easily noticeable sings of general deterioration of health especially if they took care to keep their craving for this drug within reasonable limits. Today, this vice is generally found among those who, as a rule, cannot afford the type and amount of food taken by the well-off in times past. The lesson taught by experience that the use of an adequate and generous diet is the only method of counteracting, but to a certain extent only, the evil consequences of addiction to *ganja* is so well-known all over India that we find it alluded to again and again by the witnesses who appeared before the Hemp Drugs Commission. Thus, Assistant Surgeon Saldanha in the medical service of the Madras Government who had spent years in the *ganja* smoking areas of this presidency said,

"Consumers say no noxious effects are produced so long as sufficient food is supplied."

Witness No. 82, an old and experienced hospital assistant employed by the Bombay Government who, by the nature of his duties, had to come into intimate contact with addicts attending out-door dispensaries maintained by the State in many of which he had been employed, said :

"It is a popular belief amongst the *ganja* smokers that a long-continued habit (even when indulgence is not excessive) produces diarrhoea and dysentery unless these evils are counteracted by an abundant supply of wholesome food, with especially a liberal allowance of ghee and other oleaginous materials. My experience supports the above made statement."

The same story was repeated by Dr. Nobinchandra Mitter, a graduate of the Calcutta Medical College with thirty years' service to his credit in the old North-Western Provinces. It need hardly be added that the eastern portion of this part of India was notorious

for the ganja smoking and bhang drinking habits of its people. As the result of his personal experience, he said that,

"The habitual moderate use (of ganja), provided good rich food be procurable, does not induce any physical effects for a long time."

What has to remember, however, is that in a vast majority of cases, ganja addicts who are not generally well-off, cannot afford the kind of food supposed to act more or less like an antidote to their favourite poison. The result is that the first sign of the deterioration of health which manifests itself even where moderate quantities are consumed regularly, is weakness felt, but not always admitted, by the addict. This was referred to by Surgeon-Captain Weir of the old North-Western Provinces who told the Hemp Drugs Commissson that both charas and ganja "definitely weaken the constitution." Surgeon J. E. Boearro serving the Bombay Government also said that charas and ganja "even in moderate doses, tend to weaken the bodily frame."

The next sign, this time so noticeable as to generally call forth comments from friends and acquaintances, is emaciation a matter referred to especially by the Health Officer of Aligarh in his evidence before the Commission.

Surgeon-Major J. A. Cunningham, M. D., I. M. S., with twelve years' service in India started by telling the Commission that he considered "the moderate habitual use of (all) hemp drugs to be harmful." Even where moderation in the matter of smoking ganja was observed, he said that:—

"The habitual use of the hemp drug (ganja) leads to wasting of the tissues either by its direct action or from insufficient food being taken. It also predisposes to, or causes, chest affections."

We shall see in the next section how the proneness to chest, diseases is aggravated by excessive indulgence in ganja.

Effects of Excessive Consumption of Ganja

If we agree with the Chopras that the smoking of 10 grains and less of ganja daily constitutes moderation and at the same time, accept the general correctness of the statistics collected by these workers in regard to the doses in which the three hemp drugs are consumed by addicts, we find that only something less than 3 per cent among ganja smokers use this quantity of the drug daily, in other words that most of them are guilty of excess. This naturally

raises the question as to what are the effects of excessive consumption. The evidence collected by the Indian Hemp Drugs Commission from witnesses coming from various provinces of India displays a remarkable unanimity as is clear from the following extracts from the statements made by some of them.

Dr. P. S. Das Gupta, a medical graduate of the Calcutta University, Secretary of the Bogra Medical Society, a prominent member and an active worker of the Temperance Association established by Keshub Chandra Sen, founder of the Naba Bidhan section of the Brahmo Samaj, stated as follows :—

"The excessive smokers of ganja often suffer from hoarseness of voice produced by the continuous inhalation of its fumes, giving rise to sore-throat, bronchitis and carbonaceous pthisis."

Cross-examined on the action of this drug on the intestines, this witness said :

"It has long been a tradition in our country that ganjakhors (*i.e.*, confirmed ganja smokers) always die of dysentery, their intestines gradually sloughing away."

This evidence coming from a qualified medical man of Bengal is corroborated by what was said by the Municipal Analyst of Allahabad in the United Provinces who too was a Bachelor of Medicine. He stated :

"Cases of chronic bronchitis and bronchial asthma and dysentery are too numerous to be cited. It is a popular notion, and I believe well founded in Bengal, that the habitual ganja smokers suffer from bronchitis and die ultimately from bloody stools."

Under cross-examination he said :

"I have never seen any ganja smokers of long standing who do not suffer from bronchitis and bronchial asthma and in making this statement I do not cofine it to my professional observation."

Dr. Jan Mahomed, a medical graduate of Bombay where the consumption of ganja has always been excessive, said :

"Many cases of chronic diarrhoea and dysentery, as well as chronic bronchitis and asthma are seen in those who use ganja."

What has been put before the reader is nothing but a very small selection from the large mass of similar statements on the above matter. They serve to prove that the popular belief in regard to the effects of the excessive smoking of this drug is not after all a prejudice but that it is based on the collective experience of generations of observers.

Effects of Use of Charas on Health

Between the fifties and the seventies of the last century, the smoking of charas by dissipated and dissolute sections of the wealthy was common and because these addicts who always partook of large quantities of milk and milk-products as well as pomegranates, mangoes, papyas, apples, pears, almonds, pistachios, raisins and other kinds of fresh and dried fruits, retained a healthy appearance at least up to middle age, it was taken for granted that this particular hemp drug, invariably less easily available and more expensive than ganja, can be consumed without any very great chance of injury.

It is a well-known fact that, according to competent medical men, the people of the Punjab, have, in the past, always taken the best and most well-balanced of diets used in India and that this and its favourable climate as well as the outdoor habits of its inhabitants explain their sturdiness, their splendid physique and abounding health. Witness No. 19 of the Punjab, a medical man who had been practising as a physician for forty years, stated that even the use of the quite satisfactory Punjabi diet does not always prevent the onset of physical deterioration in charas-smokers. He said :

"It has on many occasions come under observation that the bodies of charas-smokers though stout and strong (originally) become gradually emaciated and lean, notwithstanding their taking rich diet. Their complexion grows pale, as if no blood were left in the body, and they become feeble."

It was only when people came to know something about its evil effects as seen among the poorer consumers of charas in the western districts of what is now known as the United Provinces and in the Punjab, that it was realised that, charas, when fresh, is even more injurious than the more familiar ganja.

The evil effects of smoking charas even in moderate doses were referred to by all witnesses and especially by those who came from those parts of our motherland where its use is common. Thus we find Surgeon-Major Dennys of the Punjab telling the Hemp Drugs Commission that

"Charas-smokers, even in moderation, are generally emaciated and in poor health, and are depraved creatures both mentally and physically."

Surgeon-Lieutenant-Colonel Holmes of the old North-Western Provices, another charas-smoking area, referred to one particular aspect of the general physical deterioration induced by this vicious

habit when he said that those who habitually smoked it (and ganja also) "suffered from chest affections." The chest diseases from which charas smokers ordinarily suffer were mentioned by Surgeon-Colonel Hughes who, when he appeared before the Hemp Drugs Commission, had seen twenty-seven years' service in India of which fourteen had been in the military department. He stated :

"I think the smoking of charas causes asthma and bronchitis, as I well remember cases of these diseases in the 24th Bombay Infantry which were ascribed by the hospital assistant and the men's comrades to charas smoking and which recovered in hospital (where the patients were not permitted to indulge in it) quicker than cases due to ordinary causes."

Under cross-examination, this witness said :

"I remember that when the yearly inspection for pension took place,..a number of men, of service only just long enough to earn pension, came up suffering from bronchitis and asthma. They were generally weak and broken-down in appearance... It was explained to me that they owed this to charas-smoking."

Assistant Surgeon Mehr Chand in the employment of the Punjab Government basing his opinion on the experience gathered in his official work as well as in private practice said :

"Charas, if even used moderately, brings on bronchitis and asthma, general irritation of the respiratory organs, indigestion and dysentery."

Dr. H.M. Clark, a Doctor of Medicine and Master of Surgery of the University of Edinburgh, a Medical Missionary who had worked in Central Punjab with his headquarters at Amritsar and who, in his language, had "done a great deal of work in the villages of the Amritsar and parts of the Sialkot and Gurdaspur districts." stated as follows :—

"I can find no other word to describe the effects of charas than that they are frightful...There can be no such thing as moderate use, if we mean such use as will not leave any permanent bad effect on the system. In whatever quantity it is used, it is bound to be deleterious."

In addition to the diseases mentioned by the witnesses referred to above, Dr. Clark attributed tuberculosis among sadhus and fakirs to charas-smoking which, in their case, was associated with a hard life and a not always adequate diet.

"My impressions are based both on my experience and my personal knowledge. My experience of the effects of charas is

mainly derived from cases of consumption by fakirs and other religious devotees."

It is rarely that indulgence in charas, the most potent and therefore the most injurious among the hemp drugs, is kept within the limits of so-called moderation. One reason for this is that smoking is generally done in company and there is always a tendency among addicts to "treat" one another, a fact referred to by Mr. Din Dayal, Editor, "Kaistha Mitra" of Lahore, Punjab, who said :

"My present belief is that there is no such thing as moderation in the use of charas, because when a *charsi* (*i.e.*, charas smoker) visits another, he offers him the *chillum* and they smoke in company. The smoke is thus repeated frequently."

In addition to the very few witnesses mentioned above, hundreds of others belonging to different parts of India described the unfortunate effects af both moderate and excessive *charas*-smoking which, it may be added, generally consist in painful, obstinate and often ultimately fatal chest and intestinal diseases.

Though there is a noticeable difference between the physical effects of addiction to *bhang*, *ganja* and *charas* due obviously to the quantity of the narcotic principle contained in each of them, what should never be overlooked is that, fundamentally, the same type of damage is caused by each of them so that the variation is concerned merely with the quantum of injury suffered. This point was made by the I. M. S. officer officiating as Civil Surgeon, 24-Parganas, Bengal, when he stated that—

"The use of these drugs tends to excess. The effects of *siddhi*-drinking are slow, but ultimately merge into those arising from *ganja*- or *charas*-smoking."

Explanation of Gastro-intestinal and Respiratory Troubles

It has been shown previously how the long continued use of *bhang* results ultimately in impaired digestion and faulty elimination of waste products. Enquiries made from habitual *ganja* and *charas*-smokers show that peristaltic movements are paralysed and the digestive processes seriously interfered with when there is prolonged indulgence in them. In addition to digestive troubles, a large number of hemp drug addicts are troubled by diarrhoea alternating with constipation. This is followed by chronic catarrh of the gastro-intestinal system with dysentery, generally of an incurable type, coming last of all.

Long continued smoking of *ganja* and *charas* which are always used along with tobacco has the effect of depositing carbonaceous matter in a fine state of division in the bronchioles. This and the presence of other irritating substances in the smoke produces, in the long run, local irritation of the bronchial mucous membrane encouraging increasing secretion and resulting in the condition known as "chronic bronchitis of *ganja* and *charas*-smokers."

The deep inhalation of the smoke by addicts and its irritating character account for tonsilitis and pharyngitis so common among *ganja* and charas addicts. Emphysema of the lungs, something not uncommon among them, is probably due to the constant and repeated fits of violent coughing to which they are subject. The investigations of the Chopras also showed that about 10 per cent of these people suffer from "typical asthma-like attacks." Another alarming fact brought out by them was the frequency of tuberculosis of the lungs among *ganja* and *charas* smokers. The explanation offered for it by these workers is as follows :—

"The high rate of tuberculosis amongst the addicts may be due to economic reasons as the majority belong to poor classes who live under bad hygienic conditions in overcrowded places, and are ill-nourished. There may also be more chances of direct communication of this disease from person to person through the common pipe through which the drug is usually smoked in company."

Hemp Drug Addiction and Longevity

The fact that small doses of the hemp drugs do not always produce such injurious results as attract notice immediately has led to the erroneous belief that their habitual consumption has no influence on the normal expectancy of life. It is, however, admitted on all sides that excessive indulgence in them causes physical deterioration. If that is so, the question whether moderation is injurious or not has to be answered. Obviously, in a matter such as this, the evidence to which great weight has to be attached is that of qualified medical men. In this connection, reference may be made to the evidence of Brigade-Surgeon-Lieutenant-Colonel W. R. Hooper who made special reference to "the physical and mental breakdown being gradual but certain in proportion to the rate and amount of indulgence and the constitution of the addict."

The inference we are entitled to draw from the above is that the use of these drugs in even the smallest of doses causes definite

injury, the extent of which is determined not only by the amount consumed but also by the constitution, the habits of life and the circumstances of the addict.

This explains why what are regarded as very small doses for one man and therefore according to the champions of the moderation theory either harmless or nearly so, may, so far as another man is concerned, be definitely injurious.

This was underlined in the evidence of Mr. G. Godfrey, Commissioner, Assam, in the course of which he said :

" It must be remembered that what is a moderate quantity for one person may be an altogether excessive quantity for another."

Granting for the sake of argument that addicts with weak constitutions ordinarily graduate the dose of these drugs in such a way as not to cause any damage noticeable by them, we have to ascertain whether, under such circumstances, they can be indulged in with perfect impunity. Brigade-Surgeon-Lieutenant-Colonel Brainbridge who had acted as Civil Surgeon for 26, years stated his views on this type of moderation as follows :—" I should say that the habitual moderate use of any of these (hemp) drugs is harmful." Dr. J. F. P. Mc Connell who had been serving as a Medical Officer for 22 years in Lower Bengal and who, at the time he appeared before the Hemp Drugs Commission, was Professor of Materia Medica in the Medical College, Calcutta, said:

" Except as a medicine (prescribed by a competent medical man), I consider their use, even in mederate doses, to be harmful."

Reference may also be made here to the evidence of Surgeon-Lieutenant-Colonel R. L. Dutt, I. M. S., Civil Surgeon, 24-Parganas, Bengal, who, in his own language, had come to certain definite conclusions as the result of " personal observation and experiments and intercourse with persons addicted to hemp habits in Bengal." He said:

" I have seen several instances in hard-working and active men, whose very moderate smoking of *ganja* or *charas* or moderate drinking of *siddhi* (*bhang*) in infusion do not produce any appreciable effects. Among singers in Bengal, artizans and mill workmen, moderate habit entails no immediate injurious effects, but these moderate cases are seldom long-lived."

This medical man who, after retirement, settled down in Calcutta where he was regarded as the foremost physician of his day and stories of whose wonderful skill can still be heard among the

older generation, gave the following reason for the shortening of their lives :—

"There is in them a slow and insidious undermining process going on in their digestive, respiratory and nervous systems, which predispose them to acute diseases and cut their lives short."

Coming to acutal facts what we find is that it is rarely that the addict sticks to the undoubtedly small initial doses with which he starts. Dr. A. C. Roy. Assistant Surgeon, with long experience of hemp drug-addiction in Assam said:

"As far as my experience goes, habitual consumers (of hemp drugs) scarcely keep within such a bound as not to be more or less sufferers in the long run."

If no evidence is quoted in regard to the life-shortening effects of excessive addiction to hemp drugs which is what happens in a majority of cases, it is only because it is regarded as supererogatory in view of what has been said previously about the effects of moderate indulgence in them. It may, however, be added that out of 328 medical men who gave evidence before the Hemp Drugs Commission, only one, a practising Vaidya, stated that excess does not cause injury. It has been suggested, perhaps uncharitably that this was due to the fact that he was himself an addict !

The view that addiction to hemp drugs reduces the natural span of life was expressed by the medical men mentioned above and also by others whose evidence has not been referred to mainly because they merely repeat the same story. Its general correctness was established by the investigations of the two Chopras who compiled a statement in tabular form giving "the duration of the (hemp drug) habit." This shows that 75·39 per cent of the *bhang* and 83·26 per cent of the *ganja* and *charas* addicts use their favourite poison for twenty years and less. The fact that, in an overwhelmingly large number of cases, addiction does not last for more than twenty years proves, in the language of these workers that

"the continued use of hemp drugs injures the organism and the consumer falls a prey to some intercurrent disease which carries him off before old age is attained."

ACADEMIC AND CULTURAL TITBITS FROM CITÉ UNIVERSITAIRE (APRIL-JULY 1948) *

MISS INDIRA SARKAR, M.A. (FRENCH)

Research Fellow, Bengali Institute of Sociology (Calcutta), Sorbonne, Paris.

I

On Monday, the 7th April, I came back, as you know, from Italy at 7 A.M. I got used to my regular academics and social or cultural "case-studies." My French translations from Nabin Sen's poetry have been advancing nicely. Every day I feel more and more convinced how akin his social philosophy was to the ideas of Rousseau and Hugo.

Mlle Dr. Monique Guillaume (French) invited me and Mlle Jeanne Logsdon (South African) whom she met *chez moi* to the Opera (April 7) to see a Russian ballet, *Patrouchka*, which consisted of 3 parts, (*a*) *Le Baiser de la Fee*, (*b*) *Patrouchka* and (*c*) *Suite en Blanc*, danced to the music of *Strawinsky*. Each piece represented a different tale. Mlle Françoise Camus de Rocquigny (French) invited me (April 8) to go to *Palais de Chaillot* (Trocadero) to hear an organ recital by André Marchal. He played on a new kind of organ which has 5 keyboards, one on top of the other, and many pipes at the back looking like funnels. The player has to move his legs too and press on different pedals which are also as numerous as the key-boards. It was really lovely. At the *Cité Universitaire* I saw the film, *La Femme du Boulanger* (April 8), showing the life of a village baker, whose wife runs away with a young man, the scandal in the village, the role of the priest and the church, slang and dialects of the French language.

When I came back from an outing the *concierge* (porter) told me that a Monsieur Banerjee *de l'Inde* had arrived from Calcutta and phoned giving me his address. I did not know who this gentleman might be because your letter about him had not yet reached me. But I rang him up and found that it was your friend, Dr. Suresh Banerjee, ex-Minister of Labour, on deputation in Paris to an International Labour Office function. He asked me to get from him the little

* Based on the contents of several letters addressed to her mother, Mrs. Ida Sarkar, for the Research Fellows of the Bengali Institute of Sociology.

present you had sent through him. I went to him the next day (9 April, Friday) and found Hotel Royal Monceau after great difficulty. The tragedy arose out of complications in French pronunciation. The *concierge* had written down 37 Avenue Foch whereas Dr. Banerjee is sure to have said 37 Avenue Hoche. In French H is silent, but Dr. Banerjee naturally pronounced it hard in the usual English way. And so the *concierge* took this hard H as equivalent to F, which is somewhat soft.

This equalization between hard H and soft F caused me quite a lot of trouble. At 37 Ave Foch there was no Hotel. So I was instructed by the people over there to walk down to Avenue Hoche. But the promenade was worth the trouble. Avenue Foch I saw from end to end. It was one of the most beautiful Boulevards in the world. Its width is several times that of Chowringhee at Calcutta.

Dr. Banerjee spoke to me in Bengali and English. I told him that as a student of social philosophy I would like to attend the meetings of the Labour Conference in the capacity of a visitor or reporter (?), perhaps as one of his assistants. He said that I could not join as the conferences were not open to the public. I found the Hotel wonderfully furnished. It seemed to be all velvet and mirror and grandeur itself.

Spring is supposed to have set in. The trees have burst forth into leaves, flowers are in bloom, and the sun shines brightly. But unfortunately the weather is still very cold. Many of the girls are going about in short-sleeved cotton dresses but I am still all bundled up with vests and pullovers and cardigans. Paris fashion is now different. The new length and wide-gathered skirts are in vogue. I like it on the whole and think it would suit me but have never tried on one of these dresses. Besides, it is too cold for me to expose myself to different temperatures. Since October or rather September, the day of my arrival, up to today I have hardly taken off my coats !

At present Mlle Françoise Rocquigny, Mlle Marie Respens (Belgian) and Mlle Huguette Balzola (Spanish) are trying on new dresses. I am watching their fun. How happy they are. Perhaps I shall try on one of the new dresses after all. I wore a nice green and white crepe de chine dress, with a collar around the shoulder, a huge gathered skirt and many frills at the bottom. I looked quite nice like an Italian.

Coming back from Italy I have become very sun-burnt. Some girls said : "*Comment vous avez bruni !* (How brown have you

become) !" Others can't understand how any one can become so dark in Europe when the sun in India is so much hotter. I am drinking a lot of milk, condensed, powdered, and chocolate and have become somewhat stouter. Girls in Europe really have a lot of fun. They do excursions, dance, sing, climb mountains, swim, take interest in sport, and everything is done in the company of boys of their own age. They are as free with boys as with girls.

On Sunday, 11th April, I went with Mlle Francine Bunel (of Normandy) to the Louvre. We took special interest in the Italian paintings, Egyptian and Assyrian specimens, the *Venus of Milos* and other sculptures like the statue of Samothrace (*Victory*). Then we went to the *Jardins des Tuileries,* crossed the *Pont de Carousel,* walked along the *Quai,* came to the *Académie Française,* crossed the *Pont des Arts,* a small bridge built of wood, which no cars can cross, and saw *St. Germain l'auxcrois, Pont Neuf* and *Verts Galants* from a distance. The first item is a beautiful Gothic church, the second is a bridge constructed by Henri IV, and the third is a garden on the Isle of the *Cité* where Henri IV used to court his ladies.

From there we went to Rue de Rivoli, where beautiful shops are situated, passed the *Comedie Française* and walked down the opera to a cafe where we drank some hot chocolate, (45 francs, nearly 12 annas a cup). Then we walked back to Rivoli and caught a bus to *Tour Eifel,* where we took an elevator and went up to the first platform (70 frs). The third platform costs 250 frs. (Re 1 = 64 frs). The view from the first platform was very nice. It was about 5.30 p.m. The whole of Paris lay at our feet. On the platform or rather terrace there are tea rooms, bars, reading rooms, open terraces and even ball rooms. Many people were sipping wine, and of course, you can imagine how costly it must have been. We walked down the steps and saw the *Champs de Mars* and *Ecole Militaire* at a distance. We walked down to the Trocadero, and took the *Metro* back home.

At the *Cité Universitaire* we ate a quick meal and then went to the cinema-house, Ursulines, at Port Royal to see a nice film, *M. Vincent.* This piece takes us back to 1615 and shows us the private life of St. Vincent de Paul, a hard working priest and friend of the poor and the needy. He was " social work" itself.

Hafiza (Bombay girl), myself, and Messrs Gokhale and Sudhin Chaudhuri were invited (April 12) to go to the residence of a Norwegian family who lives out at Neuilly on a *bateau* (boat), called *Caprice,* in the waters of the Seine. Hafiza had met Mr. Mykle, the gentleman, one day at the restaurant. He asked her to bring some Indian

compatriots along with her to his place. The family lives wonderfully like Bohemians in the boat. They enjoy life, are "*boursiers*" (Government scholars), have a little girl 5 years old, and study here in Paris. Really an interesting life.

Mons. Pierre Camus, a young Orientalist (studying Sanskrit), invited me to attend the *fiançailles* (betrothal) at the Church. His girl is Claude Peysan. The reception was given at the *Foyer Catholique International* (13th April). This is a new experience at the *Cité Universitaire.*

I have been asked by Mlle Strelotzki, the Secretary of *College Franco-Brit,* to change my room (23rd April). She said it was too big for one person, and as it was meant for two, I should share it with somebody or go into a smaller room. As Mlle Françoise Runacher (of Alsace), who lived in the room just almost opposite to me, left I got her room. The number is 93. The room is nice and I get the morning sun. Before, I used to get the evening sun. My neighbours are Mlle Jeanne Logsdon (South African) on one side and Mlle Nora Turley (English) on the other. In front of me is Mlle Madi Bertrand (French). I had to carry all the things over myself. Now I have arranged it again very nicely as usual, I am very comfortable here. Before leaving No. 103 I took some photos of my room with my camera. But I don't know what happened, they all came out black except 2. Here I get hot water in my tap on Saturdays. In the other room, never. Besides, I have a small table.

In the meantime I met Dr. Banerjee twice and spoke to him on the phone thrice. I brought him to the *Cituniver* (18th April), showed him round the different *Pavillons* (Hostels), *Maison Internationale, Collége Franco-Brit,* a students' restaurant *chez Roger,* where we had a good lunch, and then I took him to St. Germain en Laye, 2 hours out of Paris, to see the famous chateau of Louis XIII and XIV, and the gardens and forests. We went by train. Coming back at 5 p.m. I showed him Pantheon, the *Sorbonne, Faculté de Droit,* Luxembourg gardens, *Palais de Justice, Notre Dame,* Louvre, all from a taxi window. He was very satisfied with the excursion.

The *Société d'Economie Politique* (President: Prof. Louis Baudin) has been functioning regularly. The Research Fellows of the Bengali Institute of Economics may have seen the announcements issued by the General Secretary, Y. M. Goblet. On Wednesday the 14th April (my birthday! Was it this year also the 1st of Vaishakh?) Professor Georges Lecarpentier gave a lecture on *Dépenses*

Publiques et Population (Public Expenditure and Population). The lecture was attended with dinner. The price, 500 francs (=Rs. 8 ; £ 1=864 francs) was paid to the restaurant (6 Square Rapp) in the salon of *Cercle de la France d' Outre-Mer*. This "Circle" is the Association of "Overseas France" and is patronized by French men and women with foreign interests. During the War (1939-45) the dinner-meetings of the *Société* were in abeyance. The first post-war dinner was held on 10th March, 1948 (Wednesday). *Mercredi* (Wednesday) 7-30 p.m. is the *jour fixe* (fixed day and hour) every month generally towards the beginning. The March lecture was given over to *La Réforme française des changes et ses précédents étrangers* (French Reform of the Exchange Rate and its Foreign Precedents). The lecturer was Andre Platier, Director of the Conjuncture Institute. He is an *Agrégé* (authorized Lecturer) in the *Faculté de Droit* (Faculty of Law). In France economics belongs to this Faculty.

I went with Dr. Jhowry (Dentist) to see the cinema show, *Fantasia* (17th April) on Bld. Madeleine. He has left for Mauritius. He knew Mme Lotte Sen-Gupta and Mr. Promode Sen-Gupta now in Calcutta. They had been associates of Subhas Bose in Europe (1942-43). I went with Bhaskar Gokhale to see the picture *L'Enfance de Gorki* (19th April). Went with Nora Turley, Messrs. Dr. Balbir Chaudhuri, and Naniani (Sindhi boy of 19 going to America to study electrical engineering) to see the show, *Monsieur Verdoux* (20th April).

I went to the *Société Française de Folklore* (French Society of Folklore) to attend a musical *soirée* (evening party) on Spanish music and songs at the *Sorbonne* on 21st April. Canteloube, Lambert and other great composers are specializing in the improvisation of harmony for French folk-songs. On 22nd April I met Mlle Vaudeville whom we had known at Calcutta at *Institut de Civilisation Indienne*, also met Professors Bloch and Renou. In the evening saw the play at the *Cité Universitaire* entitlted *Jardin Français*.

I need not give you details about the classes and the lectures. But Orientalists might like to know that at Paris there are regular classes every day from 2 to 4 at three "schools" of the University. These are (1) the *Institut de Civilisation Indienne* (Director ; Prof. Renou), (2) the *Ecole des Hautes Etudes*, and (3) the *Ecole Nationale des Langues Orientales Vivantes* (Director ; Prof. Deny, specialist in Turkish language and culture). It is here that the Indianists study Sanskrit, Pali, Hindi, Tamil, etc. On Thursdays the three Institutes or Schools unite to have a common function in the *Galerie Richelieu* (Richelieu Hall) of the *Sorbonne*. This hall is reserved for the use

of the I. C. I., which is located in the Sorbonne buildings. The Thursday functions take place between 4 and 6 p.m. A public lecture is usually given by one of the professors or senior students and research scholars. The huge library of the *I. C. I.* is a real place of pilgrimage to the indologists of the world.

These informations about the *Instituts* and *Ecoles* of the *Sorbonne* are likely to be interesting likewise to the Research Fellows of the Bengali Institute of Sociology and the Bengali Asia Academy. The *milieu* of these "schools" is not only linguistic and antiquarian. It is anthropological and sociological as well.

Went to have tea *chez* Mlle Denise Thomas at her home on 24th April. Had met her through Mlle Françoise Camus de Rocquigny (of Luxembourg, studying English). She studies French and Latin and teaches in a school. She lives near Bois de Boulogne. Visited a *magasin* (department store) with her called *Frank et Fils*. That night there was a grand function at the *Pavillon Deutsch de le Meurthe*, and I was invited to be present.

Invited by Mlle France Vincy (author) to lunch and tea (25th April). Play the piano a little after 6 months, trèmble, *n'est ce pas* ! I am forgetting quite a lot. Met there a famous sculptor with wife and child named Pascal Boureille. Go to the *Foyer Catholique International* in the evening with Mlle Janine Le Bourdiac and Lucienne Roubin, both French girls.

Attend a committee meeting of the *Foyer Catholique* of which I am a member (26th April). Have dinner there and help to serve the meal. Discuss points. The next day go to see Prof. Renou *chez lui* (at his house) in the morning. Bring him tea and newspapers. Prepare my own lunch with Mlle Valentine Cuenod (South African) and Mlle Thelma Johannes (Canadian). Mr. Gokhale (chemist) brings me the snapshots of the Italian trip. At night go to the *Cité Universitaire* and hear the songs sung by *Les Petits Chanteurs à la Croix du Bois* (The Little Singers at the Cross of the Forest). They are poor children taught to sing by a priest. They have toured the whole world.

On 28th April go to see an exhibition of paintings at the Monaco Pavillon in company of a painter, M. Georges Ricard, whose grandmother (Bengali woman from Calcutta) married a Frenchman from Chandernagore, and had one daughter (who was educated in France, and who in turn married a Frenchman and has 2 sons). Georges is one of them. He is a friend of Mr. Sudhin Chaudhuri studying aero-dynamics). In the afternoon I went to see Mme Bartos of Batanagar (near Calcutta), who is living in the house of Mme

Bata. Her daughter, Vlasta, had left that morning for Switzerland. She gave me the two pieces from you. Spoke to her for one hour. She is quite friendly.

Invited by *Comité d' Accueil* (Reception Office) of the National Office of Universities to a cocktail party (29th April). M. Ehrhard and Mme Labrousse ask me about you. In the evening see the film, *Le Café du Cadran*, at the *Maison Internationale* with Mlle Nora Turley (English) and a new South African girl, Hanna Gill.

In the meantime I have made an arrangement with Mlle Denise Thomas to go home with her for 2 days for the May holidays. She lives in Champagne. I am leaving with her tomorrow morning at 6 a.m. from *Gare de l' Est* (East Station) for Epernay, where we shall change trains for Vertus which is her village home. Her father is a wine manufacturer. The ticket will cost 800 frs. (nearly £1) *aller and retour* (return).

Now we are going to have hot water for bath. It is raining and I have to go out to buy bread; for tomorrow (May 1) everything will be closed. Then I have to go to the family of Advocate Baumann for dinner.

Professor André Varagnac has asked me, as you know, about the folklorists of Bengal. It appears to me that every professor of Bengali literature at Calcutta University is a folklorist. In the historical books about medieval Bengali literature by Dinesh sen and Sukumar Sen I have found all the *mangal* (welfare) stories and the *kathas* (tales or anecdotes) to be essentially folkloristic. Even works like Kavikankan's *Chandi* are nothing but folklore in *belles lettres*.

As President of the French Society of Folklore he is trying to organize an International Congress in July for *Archéocivilisation*. The idea is to bring together scholars from different parts of the world in the three fields of archaeology, history of religions, as well as folklore. Varagnac is the Secretary also of the *Institut International d' Archéocivilisation*.

His sociological studies keep him busy at many "*Ecoles*." He has to lecture at (1) the *Ecole Superieure des Professeurs à l' Etranger* (College of Professors in Foreign Countries) in the *Sorbonne*, and (2) the *Centre d'Etudes Sociologiques* which functions at 82 Boulevard Arago, Paris 13, under the auspices of the *Centre National de la Recherche Scientifique* (National Centre of Scientific Reséarch). The famous *Ecole Pratique des Hautes Etudes* (Practical School of Higher Studies) has recently established a new section in addition to the previous five. It is given over to *sciences sociales*. Varagnac is

chargé de conférences (Lecturer) at this institution also. Sociology is cultivated in France on many fronts. Bengali and other Indian scholars should open correspondence with Varagnac.

I am sure Mons. Claude Journot, who is the successor of Professor Lacombe as *Attaché Culturel* (Cultural Adviser) to the French Embassy at Calcutta, can easily bring about these contacts between the Calcutta University scholars in Bengali literature, human (or social) geography, anthropology, etc., and the French savants in social science. Journot's special subject is geography. His knowledge can be utilized at Calcutta from this side also. Some of the *Bangiya Sahitya Parishat* (Bengali Academy of Literature) scholars ought likewise to know him intimately.

While going through some of the numbers of *Revue Philosophique* I am struck by the keen interest of French scholars in the German philosopher, Kant, and his French disciple, Renouvier. It is very significant that French scholars writing about old philosophers like Hobbes, Leibniz, Spinoza, Descartes and others do not function merely as translators or paraphrasers. They are critics as well as interpreters and invariably add something of their own. The "history of philosophy" thereby becomes real and original philosophy. Are our Indian historians of *Vedanta* and Buddhism real and original philosophers in this sense ?

II

I have recently made the acquaintance of a pianist, M. Io Foliet, a singer Mme Bremer, and an actress Genevieve Leclerc. These acquaintances I owe to the poet, Mlle Vincy, who invited me to a surprise party dinner on 2 May.

An exhibition of Frehch colonies was held at the *Invalides* (Napoleon's Tomb). Went to see it in company with several girls on 5th May. The next day Hanna Gill, the South African girl, took me to the *Cité* Club, the residence of Hermann Goering during World-War II. The Germans used to be entertained here. I was introduced to M. and Mme Cezeau, the parents of Mme Varagnac at a dinner (Friday, 7th May). Profersor Varagnac (Curator of National Museums and President, French Society of Folklore) is a good pianist. I also had to play.

The " Friends of Buddhism " at Paris are an active body of persons interested in India. Mme La Fuente invited me to tea (12th May). I contacted some good friends of the Indian people.

There was a musical *soirée* at Mme Fossey's house (14 May). There also Fren ch friends of India were present.

Paris 1900 and *La Vie en rose* are two of the films I have seen recently. Among plays are to be mentioned *Les Fausses Confidences* and *Le Maitre de Santiago.*

Dr. Sachin Das-Gupta (botanist) of UNESCO handed over to me the little things he kindly brought from you. At lunch to which he invited me along with Professor Samar Sen (physicist), son-in-law of Papa's friend, Jogen Gupta, author of the *History of Vikrampur* (in Bengali), he told us all about his recent botanical and other scientific voyages in India in connection with the UNESCO work. He suggested incidentally that I should join UNESCO for a year or two for practical experience. What do you think of this? From Batanagar Shoe Factories to the United Nations Educational Scientific and Cultural Office at Paris! All this would certainly be in keeping with Papa's theory of pluralistic, encyclopaedic and world-wide social experience.

The play, *Le Maitre de Santiago*, which I saw with Mlle. Hanna Gill at the *Cituniver* (13th May), was a Spanish piece. It was quite religious in theme and very melodramatic. The father and the daughter both decide to renounce the world.

Paris is beautiful now in spring. Today, Pentecost Sunday (16 May), I went to *Notre Dame* for High Mass and heard the organ with the whole choir. It was absolutely heavenly. Hanna went with me. Then we went to have lunch at the *Cité* Club, a literary circle, and from there we went to the Opera to see the *Damnation of Faust.* This is the first operatic performance I have seen. Of course, I have been to the Opera several times but then I usually saw ballet. How I enjoyed the opera! When Mephistopheles comes to take Faust into hell the latter sings a beautiful song crying out "*Oh Marguerita*!" All dialogues are sung. There were about 100 in the orchestra. The singers sang without a microphone and could be clearly heard in spite of all the loud music. It seemed as if their voices drowned the orchestra. The costumes, ballets and acting along with the superb singing left me speechless.

Now I am writing to you sitting in the cafeteria where the whole *Collège Franco-Brit* has assembled in order to hear a classical programme of records. Mr. Manfield (Briton) is playing them. It is Beethoven's *Ninth Symphony*, glorious and rich in melody. The *Damnation of Faust* was played to the music of Berlioz, the French composer. It is very very wonderful indeed. I have never heard much of Berlioz before. Faure and Berlioz are grand masters. The

representation of hell and heaven, agony and joy in color for the background was marvellous. Hell with all its horror and heaven with all its joy were portrayed very exquisitely in colour composition.

My May (1-2) began with an excursion to Champagne, as you know. The glories of the Loire Valley were tasted by me, during the second week (8-11).*

Nowadays I am eating strawberries and cherries. They are new to me. They taste lovely. In front of the *Metro* half a kilo (seer) of cherries costs about 50 francs (-12 annas). They are quite cheap by the Indian rates of today.

Two American women, Mrs. Soule and Mrs. Smith of Portland (Oregon), who seem to know all the Swamis of the Ramakrishna-Vivekananda movement in the U. S. A. are here. Swami Nikhilananda of New York kindly asked them to look me up. They invited me for lunch at Manchester Hotel (15th May), where they live. This is located near the Opera. They are devoted followers of Ramakrishna and Vivekananda. I took them to our "French" Swamiji, Siddheswarananda, at Porte D' Orée near *Bois* de Vincennes. This is the southeastern extremity of Paris just as our *Cituniver* is the centre of the southernmost border. The *Bois* de Vincennes is the French Zoological Garden. Mrs. Soule is the mother of two daughters, who are both married, and has five grand children. In the U. S. they marry and make homes. Life goes on smoothly for them. I felt at home in the company of these friendly American women.

There was a veritable invasion of the *Cituniver* by Danes, 130 in number, all artists, on Tuesday (18th May). They were entertained with a dance-social at our *Franco-Brit.* The chief of the group was Mr. Carlo Rosberg. They all looked Germanic and quite different from the French people in physiognomy. They were of course more like the English in features.

The other day I had an occasion to try my knowledge of German. Mr. Romesh Mitra (history) wanted me to give him a paraphrase of extensive portions of a German book on Buddhism. He took down notes. I did not need a dictionary !

At the *Maison Internationale* on Saturday (22nd May) there was a big tea party. Indo-Chinese music was played. I met a Hungarian artist, Mr. Lasslo Sabo, and an Austrian economist, Mr. Lavandowski, who found it difficult to believe that my mother was Austrian. My colour was quite Indian to him. There was a Hungarian physicist in the party, Mr. Jean Valatin. The same evening the Armenians held a dance

*Indira Sarkar : *The French Countryside : Champagne—Loire—Sarthe* (Calcutta, 1948).

at the *Maison Internationale*. I was invited and met a Finnish as well as a Sindhi young man (Nainani). I came to know an Egyptian by the name of Macdub.

The *Wesak* (Vaishakh—April-May) ceremony was performed by *Les Amis du Bouddhisme* (Friends of Buddhism) (Sunday, 23rd May) in the usual manner. I used to attend such functions at Calcutta under the auspices of the Mahabodhi Society. Swami Vijayananda of Buenos Aires (Argentina) and Swami Siddheswarananda were present. I met also Mme. and Mlle. Kahn of Buenos Aires who had been in India recently (March). They were kind enough to bring me your small parcel for me.

The music of Bach was on the programme at the *Cituniver* (25th May). Pieces were played on the clavecin by Pauline Gerard. The next day I had the chance in company with Mlle. Josette Vives and Mlle. Marcelle Ricalens to see the play by Stendhal entitled *La Chartreuse de Parme* in a cinema house. Lectures on Tagore were organized by *France-Inde* on 27th May. They were delivered by Swami Siddheswarananda and Mr. Meyer.

Dr. Lucien Brumpt, parasitologist, has come back to Paris after his *voyage d'etudes* in India (March). He is the son of a famous father, whose scientific works are read throughout the medical world. Indian doctors also know Brumpt Senior. Dr. L. Brumpt told me all about his experiences with the medical researchers of India and invited me to tea at his Laboratory (28th May). He appears to have been much impressed by the scientifie work of Indian doctors.

I was very glad to see that Swami Vijayananda spoke in Spanish with Mme. Kahn and Mlle. Michelle Kahn. Swami Siddheswarananda speaks French. I wonder if any Swamiji of the Ramakrishna-Vivekananda movement has mastered German. Nowadays Indians in every field must speak the language of the country in which they are settled.

On 27th May Swami Vijayananda and the Argentine-French ladies invited me to dinner at Hotel Raphael where they lived. As parting gifts they loaded me with Bengali *sandesh* (sweets), Bombay mangoes (Alfonso), and Argentine chocolates. Coming home I met a new Indian, Dr. Chandrasekhara (Professor of Economics at Annamalai University) in the company of Messrs. Balbir, Mitra, Gokhale and Chaudhuri. They were mighty glad to pounce upon this load of eatables. Professor Chandrasekhara said that he had met you at the All-India Economic Conference at Calcutta (December, 1947) and may have met Mama also. He was a long time in the

U. S. A. His doctorate is American and he told us many things about Indians over there. At Paris he was attending the International Agricultural and Food Conference. He had great admiration for Swami Nikhilananda of New York.

The Iran Society of Calcutta, of which Professor Ishaque is the Secretary and Father Courtois one of the Directors, has asked my pigmy self to represent it at the International Orientalists' Conference to be held at Paris during the last week of July. I am to offer the Iran Society's greetings to the orientalists of the world in connection with the millenary celebration of Alberuni, the great mathematician.

I must tell you something about my achievement in French. Today (29th May, '48) a French gentleman at the *Bureau des Changes* (money-changing office) asked me if I was a French girl. He took me for a French woman on account of my pronunciation. I have now been eight months in France. Not a bad success! What do you think? During your first visit to France (1920-21) you spent ten months at Paris. Your Bengali book, *Parise Dash Mash*, says this. Did you have greater success in pronunciation? I wonder. But I have been feeling all the time that it is not easy to master French idioms.

III

We are having exceptionally bad weather for spring or summer. It is raining every day and is quite cold. I am again wearing sweaters, cardigans and an overcoat! (3 June, 1948).

Yesterday (2nd June) I went to pay a visit to the grand old Indian patriot, Sardarsingji Rana, who recently met you at Calcutta. He showed me pictures of his dead wife and two sons, one of whom is dead. I heard stories about his nationalistic and revolutionary activities in the early years of the present century. He had intimate contacts with Bipin Pal, Mme Cama, Biren Chattopadhyaya, Motilal Nehru, Gandhi, and latterly Subhas, and so forth. His wife was a German of Munich and she has many relatives over there. I think he will be able to accompany the Indian group to the International Students' Conference at Munich (11-22nd June).

Gwenda Thomas (Welsh girl), Nainani (Sindhi boy), Berit Kier (Danish girl) as well as myself together made a little trip to Fontainebleau (5th June). We saw the castles, the parks and the *bois* (forest). Of course we did not miss the rooms of Mme. de Maintenon and Louis XIV.

Mlle. Vaudeville, whom you and I met at Calcutta several times, has come back to Paris. The other day she gave a talk on Chandidas at the *Institut de Civilisation Indienne* (3rd June). Mlle. Silburn spoke on Tulsidas. The Thursday lectures of the *Institut* are held between 5 and 7 p. m. Professor Meille suggested to me once that in order to introduce a modern Bengali poet to French readers one should give lengthy French translations from the original Bengali. I think Nabin Sen (1847-1909), as one of the great precursors of Tagore, should be presented to the French public in the manner desired by Meille. In Nabin Sen, besides, it would be possible to detect many of the social, democratic, and revolutionary ideas of Hugo. He was, moreover, a Comtist in religious philosophy and a rationalist like Renan. Through Nabin Sen the French people would surely get some new viewpoints about modern Bengal and also about modern India.

Professor Filliozat (indologist) has received a letter from the Iran Society of Calcutta. I have been nominated the delegate of this Society, he said, to the International Orientalist Conference towards the end of July (23-30). In the *Revne Philosophique*, of which Messon-Oursel is an editor, Filliozat wrote some time ago an article on the "Origins of an Indian mystical technique."

There was an excursion arranged by Swami Vijayananda of the Ramakrishna-Vivekananda Mission at Buenos Aires (Argentina) to St. German-en-Laye. Mme. Kahn, Mlle. Michelle Kahn, M. Robert Guisman and myself belonged to his party. (30th May).

Every Sunday morning the Croup sisters (Canadians) take me along while going to the Church for Mass. We visit, as a rule, *Le Sacré Coeur des Etudiants* (The Sacred Heart of Students). Father Joly is a saintly person and draws a full house to his sermons. Everybody sings in chorus. And I notice hundreds going to communion. This is a relieving feature in "gay Paris."

Coming back from the Church the sisters invite me generally to their room for breakfast. They have furnished it nicely. The table also is well decorated.

After doing a lot of travelling I am finding the countryside of France somewhat monotonous like that of Bengal or India. There we have the paddy fields. In France they have wheat. Here the cottages are made of brick and mortar, there of clay. Here the climate is cold, there we have the sun. The French people are fair, the Indians are dark or brown. All the same, monotony in France, monotony in India. As for the emotions, sentiments and passions

I believe there is an identity, similarity or affinity between the two peoples, French and Indian.

I have made a great social discovery. There are French girls who get their marriages arranged for them by their parents. Many want the arranged system of India to be introduced in Europe. They even consider Indian girls to be lucky because husbands are searched out for them so carefully. In any case the number of girls who want to marry is larger than that of those who wish to remain single. In India we have wrong ideas about French or other Western women (7th June, '48).

IV

Paris is the rendezvous of hundreds of Indians in summer. Many of the Indian students who attended the International Students' Conference (11-22nd June) at Munich are here at the moment. There is Zainul Abedin, author (Dacca), who is studying in England. Vaman Patvardhan, Maratha, is a student at St. John's College, Cambridge. Promode Banerjee studies Chemistry at Zurich (Switzerland). Woomesh Mullick is a film director of Calcutta. Mlle Monique Eberhardt and Mlle. Jeanne Logsdon, both South African girls, Hafiza and myself have taken these and other Indians round. On June 27th they were invited to the garden party at the *Cituniver.* They could see the exhibition of pictures and sculptures as well as enjoy the folk-dances and folk-songs from Scotland, Brittany, Southern France, Sweden and Bulgaria. At Cafe Tabou some Americans and Britons were with us one evening and the Indian guests as well as others were entertained with songs and poems by artists.

We are having very bad weather this summer. It is raining all the time. There has been no sun for weeks. I have to wear two vests, one cotton and one woollen !

I regret very much that I missed Uncle Dr. Amulya Ukil during his stay in Paris. Perhaps he knew that I was then in Germany at Munich as an Indian delegate to the International Students' Conference (11-22nd June). But I am extremely disappointed.

Uncle Ukil will be glad to learn that I have met his friend's daughter, Eva Christeller, by accident at a social of our *Franco-Brit.* Both of you, of course, knew Eva and her parents at Berlin. She has been introduced to me by a Scottish young man. On June 30 Eva and myself made a little party of excursion to see the illuminations of Paris. We visited the Champs-Elysées, Etoile, Tour Eifel, Trocadero and so forth and then went to Biarritz Cinema to

see a German film, entitled *Die Meutres Sind Unter Uns* (Rebels are amongst us). This is an anti-war picture. Eva; born at Berlin of German parents, still loves pre-Hitler Germany. As you are aware, her mother, a widow, is in New Zealand. Eva is very clever in music and can compose.

Isn't it strange that two of my acquaintances of childhood (1931) I should meet almost at the same time in June (1948). A few days ago I was thrown together with Gusti Beck at Munich. And now I have the chance of companionship with Eva at Paris (2nd July, '48).

Another International Youth Conference is going to be held in American-Germany, this time at Bremen. Egon Vacek, one of the young men whom I met at Munich, gave me information about this conference. But it will not be possible for me to be there. From 19-30 July the International Linguistic and Oriental (comprising Alberuni) Conferences are going to be held at Paris. My teacher of linguistics, Professor Suniti Chatterji, is to come from Calcutta. I cannot afford to miss him. He will, besides, give me news about you. And I have been appointed a delegate by the Iran Society of Calcutta. Besides, I want to see,—of course from a distance,—the big guns of Orientalism, Comparative Philology and so forth. (8th July, '48).

I have received a communication from Herr Josef Kiehm, who is a student of the *Paedagogische Hochschule* (Pedagogic College) at Bremen This describes the kind of camp life the Students' Conference will organize. The items will be of interest to you as well as the Research Fellows of the Bengali Institutes of Sociology and Economics. The letter is being reproduced as follows:

"Our International Students' Camp at Bremen-Huchting will be in session from July 19 to August 21, 1948.

"The number of participants will be about 85. Twenty-two students will come from Denmark, six from Sweden, two from Norway, one from Switzerland, fourteen from the U.S.A., one from India, one from England, one from South Africa, and about 35 from Germany.

"We shall live in a house and two tents. The house, a former Hitler Youth Camp, contains bedrooms, a dining-room, a library, and two lounges. There is also a swimming pool and a playground nearby.

"All members will receive German rations. With the friendly assistance of the Danish Red Cross and the CRALOG in Bremen the

food problem was solved to a great extent. I should, however, like to inform you that there is practically nothing available in the German stores, and you would do well to bring such things as soap, tooth cream, or for that matter any personal items that you may need, with you.

"Due to the recent currency reform we run into great shortness of money, and we regret that we shall, therefore, not be able to pay your travel expenses from the border to Bremen. There will, however arise no other expenses for you. The camp will provide free living accommodation and pocket money for every member.

"The program of the camp is to help rebuild a house in Bremen as a residence for students and to build a playground for children. The women will work in social functions. In the afternoons the program provides sightseeing trips in Bremen and the surroundings, visits of factories, hospitals, the port, etc. The evenings will frequently be devoted to lectures and discussions about all present German and European problems."

Entire *Maison Franco-Brit.* will have to be vacated by us for the period of the vacation (1st July- 30th September). It is reserved for the use of students from Oxford and Cambridge who come for the holidays to France. So I have shifted to *Maison Deutsch de la Meurthe.*

My room (No. 374) faces the garden and has the Canadian and Argentine *Maisons* as its side-views. I do not have to go far to eat. My room-mate, Mlle. Francine Bunel, has left for Normandy, her home. I have got a new card for the restaurant at the *Maison Internationale,* which is really my neighbouring house on this side, just as on the other side of this *Maison* is the *Franco-Brit.* as neighbour. Fresh forms have had to be filled in for the vacation period and placed with Mons. A. Desclos, the Rector of the *Franco-Brit.* and Mons. Pierre, the Rector of the *Maison Deutsch.* You will recall perhaps that this *Deutsch* is the original house after which the whole *Cité Universitaire* has been planned. The donor for this house was Monsieur Deutsch de la Meurthe, who, I know now, was related to Lady Ezra of Calcutta. The house has got its name from the benefactor. These *Maisons* are known also as *Pavillons* or *Collèges.*

Mlle. Simone Gadras was of tremendous help to me in my removal from *Franco-Brit.* to *Deutsch.* I am indebted to her for her friendly acts on numerous occasions. I told you that she is a student of Pharmacy and her younger sister, Edithe, studies Medicine. They

come from Brittany. Their brother studies science. They are children of a medical doctor.

Hafiza could not get a room in any of the four *Maisons* of the *Cituniver* which admit women boarders. So she has gone to town to live with a lady in *pensione*. On 4th July she brought a good crowd of English friends along and we all went on excursion to Versailles. We saw the *feu du Bengale* (Bengal fire) or fire works as well as the fountain playing.

It is extremely curious that even for French Austria I cannot get a visa from Paris. Indeed, visas to French Germany and French Austria are not available at all except for camp work, congresses, official business, delegation purposes, organized youth tours. I wonder if it will be possible for me to meet Mimi *Mashima* (mother's sister) at Lustenau and Berta *Mashima* at Innsbruck. Everything depends on luck now ! (17th July, '48).

THE ECONOMIC REGIONS OF FRANCE *

R. KOLB-BERNARD,

Consul General for France

Before trying to give you an idea of the economic regions of France, I must thank most warmly the World Economic Institute of the Calcutta University and my friend Dr. Benoy Sarkar for affording me the opportunity of saying a few words to you.

I shall endeavour to give a broad view of the various economic regions of France without boring you with too many details and too many figures, on a matter which would require more than one talks to be detailed at length.

One should bear in mind that the main economic advantage of France over many other nations is that she is an agricultural as well as an industrial country. Half of our population of 42 million is composed of people cultivating the land. On that matter it is necessary to recall that the immense majority of our peasants are owners of the part of French soil of which they endeavour to draw the maximum production. That is really the background upon which the stability, the continuity, the power of recovery of my country is based. And—en passant—I would like to point out that the kholkoze system so appreciated by Soviet Russia has no reason to be applied in France, as the land is already divided between small owners. Large estates belonging to wealthy people doing nothing else than collecting money from the sweat of poor men do not exist any longer since many many years.

In normal and peaceful times, France is almost self-supporting as regards food. You will, during our economic tour, be aware of the fact that we can produce the essential of our foodstuffs. But you might understand also that three wars and three invasions in the course of less than a century have shattered the agricultural production, and that actually we still have a lot of work to do in order to recover from the ruins brought about by the plague of war.

The same applies to our resources in coal, iron, raw materials, and to our industry which makes nevertheless from France the most important industrial country of Europe, after Great Britain and formerly Germany.

Owing to its geographical structure, France is economically divided in several main regions.

* A talk under the auspices of the World Economic Institute of Calcutta University at Durbhanga Hall (Wednessday, the 8th September).

I have told you, Gentlemen, at the beginning of my talk, that at the end of the last conflict our economy was almost shattered to pieces by the effects of the war. At the end of 1944, the effort to be made to re-establish ourselves on your feet seemed almost impossible to accomplish. Well, whatever might have been our political, financial and international difficulties, we may say that actually we have attained the pre-war standard in many of our agricultural and industrial departments. That is due to the ceaseless effort of the majority of the population and to its will to see again a decent and normal life after so many bereavements.

But, recovery is one thing, and prosperity is another. The latter can be obtained only, in our present times, by modernisation, increased production, and exports.

These things have been considered in France. Since 1945 a plan called by the name of his author (Plan Monnet) has been drafted to develop at their maximum agriculture and industry. The plan is a remarkable and very well thought out document, which is steadily applied and will probably be completed, if not in 1950, at least two or three years later and for which part of the American Aid is used.

If you feel able, Gentlemen, to listen for a few minutes more to my bad English, I would like to take one French region, la Moselle, and let you know the results already obtained by the Monnet Plan in that part of France—and also the prospects for the years to come.

La Moselle, which is the part of France shown on the map, is what we call an "economically young" country, that is to say that its full resources, especially the industrial ones, have only been known and exploited during the last quarter of the 19th century. The Moselle is rich in coal, iron ore, is a good agricultural region. But all that wealth has been shattered by the war. War damages are estimated at 120 milliards francs (1800 crores of rupees).

The coal production in Moselle was in 1938 six million tons; 1947 it was approximately the same. But it is expected to reach, in 1955, through modernization of plants, 18 million tons, that is to say increase from 7% to 25%, the share of that region in the total output of France.

As regards steel works, the monthly output was 250.000 tons in 1939 for pig iron, 200.000 for steel, 120.000 for finished products. It is actually respectively (January 1948) 170.000, 150.000, 80.000.

The monthly extraction of iron ore is 800.000 tons against 1500.000 in 1938.

The Monnet plan provides that by modernization the output of 1938 should within five years be brought to nearly double of what it was.

The Moselle is also rebuilding, if one may say so, its agricultural production. But all the good work done in that direction since the end of the war has been spoilt by disastrous weather and floods in 1947. Please excuse me to give again a few figures.

The surface occupied by corn production in 1938 was 60.000 hectares.[1] The average production during that year was 14.3 quintals (1 quintal is 2 cwt). In 1946 the surface cultivated for corn was 37.000 hectares, giving 137 quintals to the hectare. In 1947 owing to bad weather the surface under cultivation has fallen to 18.000 hectares, producing only 8,3 quintals to the hectare.

The cattle situation was: 116.000 cows in 1938 only, 92.000 in 1947. In 1944 the same country only had 16.000 cows left. The figures are proportionately the same as regards pigs, poultry, horses, and also for milk, butter and cheese. You might understand, Gentlemen, that the peasants of Moselle have to work very hard to re-establish their pre-war prosperity. But with the help of new machinery, by increasingly making use of fertilizers, they not only hope to have reached pre-war figures by 1950, but to have increased the agricultural production by one third in 1952.

I should, as regards the Moselle, add a word about a problem which is capital in all the French departments destroyed by the war: the problem of reconstruction. It has been very efficiently tackled in that region as in the one year (1947) 1263 provisional but comfortable houses were built. I am circulating three photos "before and after" for your own edification.

By laying before you the actual economic picture of a part of France—and it being understood that similar efforts are made throughout the whole country—I have, I hope, demonstrated what has been done, what there is to be done, for my country to become prosperous again. It would be absurd to say that "All is well in the best of worlds". The road to happiness and prosperity is a long, long and tedious one, especially after the convlusions of a war which has taken away from us a lot of young blood, and the best part of our wealth. But as I often say "the French cat can be thrown from the sixth floor—It turns round and round a number of times, but always reaches the ground on its four paws"

[1] hectare is 2 and a half acres.

I cannot give you a better conclusion than the extract from a speech delivered lately by the President of the French Republic at the opening ceremony of the Barrage of Jerussiat.

" All the French people, all our friends in the world," said he, " should know that by impounding the waterfall of the Rhône, we have, in a way, created with our own hands a new coalbasin ; the 1700 millions of kilowatt hours produced each year by the 5 groups of the barrage of Genissiat represent the equivalent of 1½ million tons of coal which therefore will be available for our industry or will not have to be imported.

If I add that the navigation on the river has also been improved, everyone will understand that the National Rhône Office, by developing our hydraulic energy, our navigation and our agriculture has contributed to increase the level of activity of all Frenchmen and to raise their real living standard.

The State—as it is legitimate in such a national task—exerts a just authority ; but besides the State, the departments concerned, the local groups of the Rhône Valley, the Railways nationa. Office, the Electricity of France, public establishments and industrial societies are engaged here into a strong and complete solidarity.

Genissiat which is the essential of our hydraulic equipment is only a stage in the realization of a programme which should bring the total capacity of this equipment, thanks to the efforts of the "National society of the Electricity of France", form 20 milliards of kilowatt hours in 1938 and 30 milliards at present to 40 milliards in 1953. We must see, day after day, and in spite of the difficulties which we may meet, the Rhône equipped at Douzères, at Mondragon and the Rhine equipped at Ottmarscheim. We must see the possibilities of the "Massif Central", the Alps and the Pyrénnées fully utilized and the capacity of regularizing tanks always increased. We must have new mining and siderurgic industries established in our eastern Provinces.

The plan of modernization and equipment will bring our steel production—key to mechanization—from 6 millions to 12 millions tons a year and our cement production—key to reconstruction—from 3½ millions of tons to 12 millions.

I am glad to point out that in the recent conference of 16 nations, it has been decided that every state, taking inspiration from this French initiative, will work out a national plan and that all these complementary works would be coordinated for the common welfare of the whole of Europe".

THE ORGANISATION OF COMMERCIAL EDUCATION

HARICHARAN GHOSE

A few decades ago certain adventurous men in Calcutta found that there was a good scope for training institutions which would impart education in Typewriting, Stenography and Accountancy including Book-keeping and Commercial Arithmetic. Boys with this sort of training were in greater demand and commanding higher initial salaries in commercial firms than those who were starting life with a little general education.

Late Mr. J. C. Mitra (Jogesh Chandra Mitra of Vidyasagar College, Commerce Department) was one such adventurer who started a proprietory private commerce college, somewhere in Bowbazar area in the early twenties of this century. It was an unrecognised institution and used to teach, among other subjects, Book-keeping, Accounting, Auditing, Type-writing &c. Later on when the Calcutta University started commerce courses for Intermediate students and B. Com. students in the afternoon, Mr. Mitra approached Principal S. Ray for holding his commerce classes at the premises of Vidyasagar College at night,—Mr. Mitra having sole financial, administrative and academic responsibility. He then moved the University authorities to recommend recognition to the Government of Bengal and with the support of Mr. Fazlul Huq, the then Education Minister, got the appropriate recognition. Although Vidyasagar College authorities took up the management of the night (Commerce Department) classes from Mr. J. C. Mitra, he continued to shoulder financial responsibility.

When the night classes became very popular and the roll strength was steadily on the increase, specially after the University authorities decided to stop holding classes in the afternoon, the authorities of Vidyasagar College took up the entire control, financial, administrative and educational from Mr. Mitra and the night department became absorbed in the College and it became an integral part of the Institution. Things went on smoothly and students specially at the Intermediate stage could take pure arts combination like Sanskrit, Logic and History even in the evening. This privilege was however withdrawn later by the University and only commercial subjects like Book-keeping, Commercial Arithmetic, Commercial Geography were allowed along with Civics. Another restriction was also introduced and the Vidyasagar College, Commerce Department, could not admit anybody who was not employed during the day time.

Employers in Commercial Houses found it to their economic advantage to get these trained boys in their offices and were liberally promoting them

to higher jobs. Thus the evening classes became very popular, specially with low paid employees who were comparatively young and with great energy. Other privately managed college authorities took hold of this opportunity and applied to the University for extension of their affiliation to commercial subjects in Inter. Arts and to B. Com. in the evening. Thus came into existence the evening departments of City, Bangabasi, Ripon Asutosh, Manindra and Jaipuria Colleges.

These classes are held in the same building excepting in the case of City and Ripon Colleges which are holding their commerce classes separately from their college buildings. The tuition hours are usually from 6 P.M. to 9 P.M. and rarely from 5-45 P.M. to 9-30 P.M. with periods of 45 minutes' duration.

The lecture works are done by part-time lecturers who are either employed as whole-time Lecturers in the Day Department of the college or in the case of technical subjects like Book-keeping and Auditing are employed in their own respective professions. These classes though theoretically under the control of Principals of the colleges are really under the direct control of a whole-time Vice-Principal who works generally from 4-30 to 9-30 P.M. with a graded scale of pay.

There has, of late, been a great rush for these evening classes and some of the colleges in Calcutta can boast of several thousands on their roll. The four colleges City, Vidyasagar, Bangabasi and Ripon, have this year sent above 2,500 students for B. Com. examination while the great increase in the number of I.A. examinees this year, from Calcutta colleges is due to the existence of a very large number of such students in the evening classes.

No Unhealthy Sign

But there is nothing unusual in this. Our country is developing, although slowly, and the population is shifting from rural to urban centres and the number of workers in industrial occupations is greatly increasing. This new economic development has brought with it a vigorous demand for industrial education. And the future of Indian Education should tend, under proper guidance, towards a proper balance of the cultural and vocational objectives. Unfortunately, however, the present demand for an all round industrial education is being met mostly by private agencies, Government machinery being, as usual, very slow and uninitiative in character.

The bigger and the more comprehensive problem of the relations of the school to industry including commerce in the wider question of vocational training viz., that of co-ordinating the preparation for livelihood with the existing preparation for life and deciding how much or how little of the former should be given in the schools and thereafter either in Continuation Schools or Colleges. It is neither the place nor the occasion

to discuss that. We are concerned here how best we can in the present circumstances recognise the Commercial Education for the benefit of our boys and girls.

Commercial Education is a recent development of our Educational system. We have eighteen Universities in India including those in the States. Of these Commerce Teaching exists, in some form or other, in eleven, *viz.*, Agra, Allahabad, Andhra (Pass and Honours), Benares, Bombay, Madras, Calcutta, Dacca, Lucknow, Nagpur and Punjab. And from the courses of study, it appears that Commercial Education is still in a state of transition, no adequate general plan having yet been adopted. The need for this type of education, however, has gradually been recognised all over the civilized world and in Great Britain and the U.S.A., considerable progress has been made.

One thing which appears to be common in regard to beginnings of Commercial Education in the West as well as here is that it started in the Evening classes under privately managed authorities and the subjects taught were Book-keeping, Typewriting, Stenography and languages. In certain cases, evening tuition is still being done.

Evening Work

In the London School of Economics and elsewhere some evening work is of University standard. Below this ranks the work of evening schools, many of which are situated in technical institutes, *e.g.*, the Manchester and Birmingham schools of Commerce, the Bradford Commercial College, The City of London College and the like.

History of Commercial Education in England

In England, the Mechanics Institutes started evening classes in the early and middle periods of the 19th century. They were succeeded by Birmingham and Midland Institute and the Manchester High School of Commerce. As late as 1890, the school boards in London gained the right to undertake evening work. But the work was of a rather elementary nature, consisting of Book-keeping, Shorthand, Typewriting, English and French. The Technical Education Act gave a considerable impetus to the spread of Commercial Education.

It was however left to Mr. Sidney Webb to take a vigorous action in this direction. It was he who created in 1898, the London School of Economics and Political Science as an Institute for higher Commercial work and pointed out in a London Conference held at the Society of Arts in 1897 that commerce covered a multitude of things—a vast number of callings, from accountancy and banking to Typewriting. Further developments in the course of higher education were the creation of Faculties of Commerce in the University of Birmingham, (1900) and

the reconstituted University of Manchester (1904) while London, in 1917, established a Bachelorship and Mastership of Commerce. The University of Durham confers a Commercial Degree and a B.A. is awarded at Liverpool for proficiency in certain Commercial subjects.

Range of Work

The range of work in these Institutions is considerable. Apart from typewriting, shorthand and book-keeping the work includes preparation for examinations in Accountancy of all kinds, Banking, Insurance (Life, Fire and Marine), Railway Administration, Civil Service (Post-office Inland Revenue, Customs and Excise), courses for solicitors or stock-brokers' clerks, for secretaries or grocers' assistants. This involves classes in Economics, including Economic History and Geography and the Economics of Shipping, Railway etc.; the Theory and Practice of Commerce; Banking, Currency, Foreign Exchange, Statistics, Business organisation, Secretarial Practice, Knowledge of Commodities, Commercial Mercantile and Banking Law; and certain European Lauguages like French, German, Spanish and Italian.

In additian to the examinations held by the Universities and High School authorities, a large number of students in the evening Institutes and elsewhere take the examination of the Society of Arts, the London Chamber of Commerce and other Societies.

In U. S. A.

The history and development of commercial education in the U. S. A. is almost on similar lines. Early commercial training was also given there almost entirely in private commercial schools which recruited their students chiefly from the graduating classes of public elementary schools. Business pressure for trained office workers possessing more than elementary schooling, put commercial courses in the curricula of urban high schools. The first commercial courses offered in the U. S. A. early in the 19th century were thus for the purposes of training Book-keepers, and the syllabus included Book-keeping, Typewriting and Shorthand. Retail selling was added later.

The introduction of commercial courses into high schools did not insure continued justice to the changing needs of a business world in which commercial practices were becoming gradually specialised. A commission was appointed by the American Congress in 1916 and the Smith Huges Act of 1917 was passed as a result of its recommendations for further improvement of commercial education. This Act empowered the Federal Board for Vocational Education to make serveys to determine the actual commercial needs of the country. The Federal Board classified and analysed 26 junior commercial occupations in which workers of 14 to

18 years of age are employed. Following these findings, commercial continuation, high and evening schools greatly altered their curricula to meet more adequately the needs of these junior workers who, in more cases than not, need training in other commercial courses than Book-keeping, Typewriting and Stenography. The Federal Board has also been very active in assisting national associations of retail grocers, dry goods merchants, laundry owners and others in developing curricula suitable for the training schools of the special commercial interests. On the University level, there developed schools of commerce and business administration. Besides spcialised courses, these institutions offer general opportunities in Economics, Business Law, Finance, Marketing and Merchandising and Business Organisation and Administration. The most recent addition to the curriculum is Business Ethics.

In their research investigations, these University schools are focussing their efforts upon the most perplexing problem business is facing viz., the economical distribution of goods. In larger centres these schools are affecting co-operative arrangements with business interests, e.g., Meat Packer Institute is affiliated with the University of Chicago.

Conditions for admission to commerce courses are different in different Universities. In a number of institutions of which the Wharton School (Pennsylvania University) is typical, a student may be admitted at the end of his high school career to a course of studies which covers four academic years and affords a mixture of general academic and more specific business instruction. In others, of which the school of Columbia is a fair example, two pre-business college years must be completed in general academic subjects before a student may pass on to two or more special years of business study and thence, if he so chooses to more advanced study. At Dartmouth and Michigan, three years of college work are required for admission to a two-year business course leading to a Master's Degree, and at Harvard and Leland Stanford, the schools of business require college graduation for admission to a course leading to a master's degree.

Most of the urban institutions have developed continuation courses, often highly specialised, for students not interested in an academic degree.

The True Type of Commercial Education

From an analysis of the history and development of Commercial Education in England and the U.S.A., it appears that the aim, at the initial stages, had been a training for business and the resulting curriculum was a loose collection of business courses adopted to immediate practical needs. But recently there has been an appreciable change in the outlook and there is gradually emerging a conception of objective which stresses preparation for ultimate managerial responsibility.

The aim of Commercial Education should be to afford business knowledge which is transferable and typical of many fields of business enterprise, and gives its possessor freedom and power rather than narrowly focussed skill leading to fixity of occupational status. The curricula should therefore tend less to depict business routine, and more to stress fundamentals, at least as the basis for possible subsequent specialisation. A background of geographic knowledge and technology acquaintance with at least one foreign language, preferably more, accounting and statistics, familiarity with business structure and function, and its place in the broader fabric of society should be regarded as essentials of commercial instruction.

In addition to these, there should be arrangements and facilities for study and research in special fields, such as production, marketing, finance, transportation and Insurance, with increasing emphasis on specialised and technical phases of current practice and experimentation. Business Firms and Chambers of Commerce should come forward and co-operate with Universities for co-ordinating practice in active business with theory at colleges on a supervised co-operative basis.

It is with this background, the following courses of studies have been suggested.

There should be a separate and independent Faculty for Commerce Teaching consisting of the courses of sludies for I.Com. B.Com. and M.Com. A student may be admitted at the end of his Matriculation career to the I.Com. courses of study which will cover a period of two academic years. During this period he will study:

(1) English, cousisting of three papers, the first two conforming the syllabus of the existing I & II papers of Intermediate standard while IIIrd will be of commercial correspondence, precis writing and drafting of letters.

(2) One of the following languages : Bengali, Assamese, Hindi, Urdu, Uriya, Japanese, French, German and Italian—One paper.

(3) Book-keeping and Commercial Arithmetic—Two papers.

(4) Civics—Two papers.

(5) Economics and Commercial Geography—One paper.

(6) Salesmanship and Publicity—One paper.

The B.Com. courses of study must cover a period of three years and the courses of study will be as follows :—

(1) English, Commercial Correspondence, Precis writing and drafting of business letters—One paper.

(2) Economics—One paper.

(3) Business Organisation—One paper.

(4) Mercantile and Industrial Law—One paper.

(5) Trade and Statistics—One paper.

(6) Modern Economic Development with special reference to India—One paper.

(7) Currency and Banking with special reference to India—One paper.

(8) Business Ethics—One paper

(9) Any one of the following—One paper

(*a*) Indian Jute Industsy
(*b*) Cotton
(*c*) Sugar
(*d*) Iron and Steal, and
(*e*) Tea

(10) Any one of the following—One paper

(*a*) Advanced Accountancy and Auditing
(*b*) Advanced Banking and Banking Law and Practice
(*c*) Insurance
(*d*) Economics of Transport
(*e*) Secretarial Practice
(*f*) Salesmanship and Advertising

M.Com.—After B.Com. every student must work under the guidance of a University Teacher for one year and submit a thesis on a problem relating to Indian Agriculture, Commerce, Industries, Actuarial Science, Transport, Banking, Currency or Foreign Exchanges.

After his Thesis is accepted, he will have to be subjected to a Viva-Voce Test.

THE XXIST. INTERNATIONAL CONGRESS OF ORIENTALISTS *

This summer of 1948 has seen Paris become once more the centre of several international congresses. These periodic meetings of scientists from all over the world had to be interrupted during the war, but at last this exchange of views and discoveries is once more re-established.

The institution of the International Congress of Orientalists was founded in Paris in 1873. The first and the XI th Congress were held in the French capital. These meetings are generally held every three years, but two world wars have been the cause of long interruptions. The XX th Congress was held in Brussels in 1938.

The XXI st Congress was held with the same aim in view as the preceding ones, togather together the delegates and members of all the institutions over the world who have devoted their life's study to orientalism, that is the study of Man and Civilisations in the Orient, more than half of humanity.

Orientalism covers in fact ancient and modern civilisations in that part of the world stretching from North Africa to the Pacific. It is concerned with the culture of the world outside of Europe and America, and in the present day more than a thousand million men belong to the civilisations of India, Islam and China. The Congress was thus the means of bringing together the scholars of the most varied learnings, which were divided into ten sections :

(1) Egyptology.
(2) Semitic Studies.
(3) Assyriology.
(4) Iranian and Central-Asiatic studies. Turcology.
(5) Indology.
(6) Indochinese and indonesian studies.
(7) Sinology.
(8) Islamic studies.
(9) East-West. Christian Oriantalism.
(10) Archaeology, protohistory and ethnology.

More than 260 communications were made in the above sections. Moreover, several general meetings, or meetings which grouped into

* Through the courtesy of the Cultural Adviser, French Embassy.

several sections, were held to allow the scholars to study problems of general interest, or related to several fields of study. It was thus that the Congress commemorated the millinary anniversary of Al-Biruni, which the Iran Society of Calcutta will be celebrating this year, and which recalls to mind the memory of a scholar of rare universality, since he was able, in times of fanatism, to have a profound knowledge of Hellenic philosophy, a complete mastery of Arabic literature of his time, and a vast Sanskrit culture which enabled him to leave precious works for the greater glory of India.

The section of Indology was particularly active. The Indian delegation, presided by Sir S. Radhakrishnan, delegate of the Indian Government, included Mahamahopadhyaya P. V. Kane, delegate of the University of Bombay and the Bombay Branch of the Royal Asiatic Society, Professor S. K. Chatterji, delegate of the University of Calcutta and the Royal Asiatic Society of Bengal, Doctor R. N. Dandekar, delegate of the Bhandarkar Oriental Research Institute of Poona and Secretary of the All-India Oriental Conference. Besides these representatives a great number of universities, societies and Indian personalities were represented and sent reports and communications. A number of great international works concerning the developement of Indian studies were approved by the entire Congress, notably an important scientific investigation into the modern Indian languages and folklore, (a research which becomes extremely urgent due to the rapid changes that are taking place in the India of today), a plan for an Encyclopaedia of technical notions and terms of ancient Indian thought, the continuation of Mr. Vishvabandhu Sastri's great work (Vedic-Word-Concordance), a new Sanskrit Thesaurus etc.

The Indian delegates were able to ascertain for themselves the continuity of the study of Indology in the West, particularly in France, and the enthusiasm with which successive generations strive to enrich the field of Indian philology, with the object of promoting a truly universal humanism.

Among the general resolutions of the Congress special mention must be made of the decision to influence educational circles in introducing in all countries essential notions on the great living civilisations of the East, particularly India, Islam and China. It is more and more apparent that a general knowledge of Man and Humanism, in the full sense of the word, nor a true comprehension between East and West can exist without a well-balanced knowledge of the great civilisations of the world.

The congressists made visits to the Louvre and Guimet Museums where important oriental collections are exposed. Moreover, they were able to visit several temporay exhibitions, a number of which were oganised on the occasion of the Congress. Among these exhibitions mention must be made of the following : the findings of the Ecole Francaise d'Extreme-Orient in the South of Indochina (findings which prove the Mediterranean and Indian influence on the country in the first centuries of the Christian era, and which have much in common with the discoveries made in Virapatnam near Pondicherry) ; new acquisitions of the Teheran Museum, which were lent by the Iranian Government and which comprise objects in gold, bronze and pottery as well as ancient inscriptions ; French influence in China in the XVIII th Century ; the Imprimerie Nationale de France exposed several books, among which a monumental edition of the Bhagavata-purana, printed a century ago ; the Société Asiatique presented at the Bibliotheque Nationale de Paris an exhibition of the principal types of characters and books used in the world.

More than 800 delegates were present. More than thirty countries and seventy academies, universities and societies were represented. The Congress was organised by the Société Asiatique de Paris, which is the chief organization dealing with orientalism in France. Monsier Jacques Bacot, Member of the Institut, presided, and Monsieur Rene Grousset, Member of the Academie Francaise, was the Secretary.

Dr. O. Macombe,
Professor, Sorbonne, Paris
and
Dr. J. Filliozat,
Secretary, Société Asiatique
de Paris Professor, Sorbonne,
Paris.

RESOLUTIONS PASSED BY THE XXIST INTERNATIONAL CONGRESS OF ORIENTALISTS

1. The Congress has decided that the International Consultative Committee will continue to function as a permanent International Committee till the next Congress, and should vacancies arise before then they will be filled by co-optation.

2. The project of instituting a union of orientalist societies in co-ordination with the Unesco, which was presented by the Netherlands Oriental Society and placed before the XXI st Congress in its inaugural sitting on the 23rd July, was carefully examined, in conformity with the decision taken at the 1st sitting by the International Consultative Committee and the delegates of the Oriental societies and institutes, with the co-operation of the Unesco delegate. The Congress has decided that this project will be examined by the permanent International Committee and adjourned to the next Congress.

3. The Congress moved a motion that essential notions on the civilisations of the East and especially of Islam, India and China, be introduced in the educational programmes of all countries, following a motion moved by the Société Asiatique de Paris on the 11th January, 1946, concerning France, and a similar one presented in sections V and IX by Mr. R. Schwab.

4. The Congress moved the motion that the publication of an Orientalist Bibliography analogous to the old Orientalische Bibliographie be undertaken, following a proposal made by Mr. Gaudefroy-Demombynes in section VIII, and later in the other sections and to the International Consultative Committee. The Congress decided that the Permanent International Committee will do its utmost to draft a plan and seek the means of carrying it into effect with the assistance of the interested scientific organizations. As a temporary measure, each country will establish its own bibliography.

5. The Congress, alarmed by the continuously aggravated hindrances which the regulations of the Custom, Police and politics exercise on universal culture and particularly on oriental studies, notably the difficulty of exporting scientific books, has decided to make an appeal to all the governments and international organiza-

tions (U.N.O., Unesco, etc.) to obtain a change in the state of things and allow an exchange of culture to take place unhindered to suit the spiritual needs of our civilisation. (Motion proposed by M. Abel in section VIII).

6. Mr. H.R. Gibb and Mr. Levi-Provencal informed the Congress that, in order to prepare a plan for the revision and re-edition of the Encyclopaedia of Islam, it is proposed to hold a meeting of the delegates of the Academies responsible for the creation of the Encyclopaedia and the present editing committee in April, 1949, under the auspices of the Permanent International Committee of the Congress. The Congress was pleased to give full consent to the proposition.

7. Following the proposal made by section V, the Congress would like to draw the attention of the Governments of India, Pakistan and Ceylon, and all the scientific societies of those countries, to the necessity of making a scientific investigation into the *modern Indian* languages and folklore, and proposes a plan of action will be submitted to the interested organizations for detailed elaboration. (See complete text of motion in appendix).

8. The Congress, after deliberation by the section of Indology, considered with deep interest and approved the plan for an *Encyclopaedia of technical notions and terms of ancient Indian thought,* the clauses of which will be drawn up from the summaries of monographs established for each of these notions. This *opus magnum* will be prepared by the publication of a Bulletin which could be called in Sanskrit *Samjnavyakarana* and in Latin *Semantica Indica*. The publishing house will be established in Europe, probably in Paris, while the reponsibility for the Encyclopaedia itself, will fall to the Indian Centre for International Coordination of Indological Studies, under the direction of a committee of Indian and Western scholars, which committee is in process of formation under the auspices of the University of Delhi. The All India Oriental Conference which is shortly to be held in Darbhanga, will be officially informed of the present resolution and requested to give its full support to the project.

9. The Congress, informed by section V of the importance of the work, undertaken in 1935, by Mr. Vishvabandhu Shastri, assisted by a devoted team of workers, in the publication of the *Vedic-Word-Concordance*, congratulates Mr. Vishvabandhu Shastri and his collaborators for their work, continued at present under very difficult conditions. The Congress expresses the wish that the Indian Govern-

ment, Universities and Societies, as well as all the scientific organizations of the world interested in the progress of Indian studies, will give to this enterprise all the moral and material help at their disposal.

10. The Congress was informed by Section V of the project of a Sanskrit *Thesaurus* prepared through the good offices of the Deccan College Research Institute in Poona, and expressed its satisfaction that a work so important to the progress of Sanskritic studies, and orientalism in general, be undertaken. It gives its full confidence to the Deccan College Institute to conduct the undertaking with complete success. The Congress expresses the wish that the Government of India, the Universities and interested societies, will give their complete moral and material support to this enterprise.

11. Following the proposal made by section V, the Congress expresses the wish that the publication of the translation of the Rig-Veda by Geldner be promptly completed.

12. Following the proposal made by section V, the Congress expresses its congratulations to the Committee in charge of the work undertaken in Ceylon, directed by Professor Ratnasuriya, namely the publication of a Sinhalese Etymological Dictionary. It expresses the wish that this model work of lexicography be rapidly brought to a successful issue.

13. Following the proposal made by Mr. Ligeti in section VII, the Congress expresses the wish that the publication of the inventory of Tibetan manuscripts brought back by Paul Pelliot to the Bibliotheque Nationale de Paris, be continued and completed as soon as possible.

14. Following the proposal made by Mr. R. Schwab to section V, the Congress expresses the wish that a history of orientalism be undertaken.

15. Following the proposal made by Mr. Lefort in section IX, the Congress expresses the wish that the name 'Orient-chretien' (Christian Orient) be maintained in the next meetings of the Congress to designate the section which covers the work concerning ancient Christian literature in the Orient.

16. The Congress expresses the desire that an International Committee entrusted with the task of coordinating the work concerning the publication of the archives of the Ottoman Empire, in Turkey and outside Turkey, be set up, the centre of which could be in

Turkey.—This proposal was made by Mr. Kurat in section IV (Turcology), corroborated by the proposals in the same section made by M. Bombaci and M. Duda with the object of encouraging a work of similar nature undertaken in Italy and Austria, and which come in tune with the proposal made by Mr. Svoronos in section IX, that a systematic index be made of the archives in Europe dealing with the Ottoman Empire.

17. Following the proposal made in section IV (Iranian and Central-Asiatic studies), the Congress expresses the wish that the publication, undertaken under the patronage of the Iranian Government, of a vocabulary of the Persian language, be made ready as soon as possible in the Persian language and one European language.

18. Following the proposal made by Mr. Ligeti in section VII and the proposal made in section IV (Turcology), the Congress expresses the wish that the collections which are still difficult to get hold of and belonging to the Ecole National des Langues Orientales Vivantes, be catalogued, in particular the Korean collection, which includes works of great value that are to be found nowhere else in Europe.

APPENDIX

XXI st International Congress of Orientalists

Complete text of the motion no. 7 proposed by section V (Indology) and passed by the Congress.

The XXI st International Congress of Orientalists would like to draw the attention of the Governments of India, Pakistan and Ceylon, and of all the learned Societies in these countries to the great importance of activating the researches into modern Indian languages and folklore.

The admirable basis laid for such studies by the publication of the *Linguistic Survey of India* and other works of Indian and Occidental scholars makes it all the more incumbent on the present generation to continue and further develop their work.

At the present moment it is still possible to do so if all opportunities are being used with energy and without delay. But modern social areas, which, however desirable for other reasons, will inevitably and irrevocably within a near future wipe out many dialects and linguistic features of the greatest importance for the understanding of the history of Indian language and culture, and of Indo-European and general linguistics.

The first necessary step to be taken is the training in linguistics and phonetical methods of an adequate number of fieldworkers and academic teachers. As an encouragement to students wanting to take up research work on such lines it might prove useful if Universities and learned Societies could establish scholarships and prizes for the study of modern dialects and folklore.

In India it might be practical to let the Anthropological Survey take hand of the field-work.

Various lines of attacking the problem seem possible :

1) The use of special questionnaires on the pattern of Grierson's *Bihar Peasant Life*, and of ordinary questionnaires embracing also the morphology of the dialects in question. These might be utilised for the construction of linguistic atlases of select areas, in compliance with the plan made by the recent VI th. Linguistic Congress for the Linguistic Atlas of the world.

2) Collection of folklore.

3) Special attention ought to be given to the languages of Southern India which have been only cursorily dealt with in the *Linguistic Survey of India.*

For the rest the methods of work would have to be evolved in detail by the institutions directing the researches.

Round The World

Indian Association For The Cultivation of Science.

On the 26th September last Dr. B. C. Roy, Premier, West Bengal, laid the foundation stone of a new building at Jadavpur, which will in the future house the laboratories and offices of the Indian Association for the Cultivation of Science. The gathering on the occasion was impressive and the messages which came from far and near testified to the important role which the Association has already played in the development of science in this country and which it is likely to play to a larger and more varied extent in the future.

The Association was founded in 1876 by one of the eminent citizens of Calcutta who showed originality and independence of thought and action in more fields than one—Dr. Mahendra Lal Sircar. It is wonderful to think, as the Premier has emphasised, that about three quarters of a century ago when science had not captured the imagination of people even in those countries where it has made since then the greatest advance and when India was in a benighted condition in every sense, one of the citizens of Calcutta took the decision of setting up a body whose purpose would be the advancement of scientific studies in this country. It is certainly gratifying to the soul of that distinguished founder of the Association that this body has grown from strength to strength since his days and is now going to be housed in a noble and commodious building on a magnificent plot of land.

The Association has for its President the distinguished scientist, Professor Meghnad Saha and for its Director Professor P. Roy. It certainly stands to the credit of the institution that it was in its laboratories that Mr. C. V. Raman (Professor Sir C. V. Raman of later days) carried on his researches which became the foundation of his later recognition and fame. Other scholars followed in the foot-steps of Professor Raman and by their contributions carried the name of the Association wherever science is cultivated. In 1946 the Managing Committee of the Association decided upon a plan of work which was two-fold in character. Researches to be conducted in the laboratories were to be both fundamental and industrial. On the fundamental side there would be concentration on molecular physics and on the industrial side on the physics and chemistry of high polymers.

The Government of India has appreciated the work of the Association by increasing its annual grant from the paltry sum of Rs. 20,000 to Rs. 2,66,700. It has also given a capital grant of Rs. 4,32,000 for building purposes. An interest—free loan of five lakhs from the same

Government again made possible the acquisition of the plot of land on which the building is to be reared. But even after receiving ample and generous help from the Government of India and the Provincial Government, the Managing Committee will find itself unable without generous assistance of private donors to construct the building which is likely to cost 83 lakhs. Such donors, we are optimistic enough to think, will never fail to come forward to help so important and so noble a cause.

Higher Education vrs. Elementary Education.

In course of a speech at the S.L.D. Arts College, Ahmedabad, The Hon'ble Dr. Syamaprasad Mookerjee, Minister of Industries and Supply, Government of India, observed: "It is suggested in some quarters that expenditure on higher education should be curtailed in the interests of secondary and elementary education." It is, however, the state policy, he added, that "all aspects of education shall receive unstinted support of the Government." This should silence those who want to rob Peter to pay Paul. Actually the number of unimaginative men who would like to utilise the resources of the state mainly for developing primary and elementary education leaving higher education to a precarious existence is not small. It is, of course, very natural that the ignorance and illiteracy which prevail on so enormous a scale in the country should loom very large in their eyes and demand their attention. Everything possible must certainly be done to reduce this illiteracy and give the general people an opportunity to widen their outlook and acquire rudiments of knowledge. No nation will thrive without a broad-based education. But that is no reason to adopt the attitude which the British Government uniformly maintained towards higher education in this country. In Bengal, particularly since the days of Sir George Campbell's Lieutenant-Governorship, the Government had uniformly excused itself when confronted with a demand for financial assistance from institutions of higher learning on the ground that its first duty was towards primary education. It could not sacrifice the interests of the masses for aggrandising the interests of the classes which alone were interested in higher education. The extent of the performance of its duty towards the masses is of course brought out by the fact that at the end of its rule, the British Government left ninety per cent of the people without any education whatever.

Sometimes it is found that sponsors of higher education suffer from an inferiority complex when confronted by those who take up cudgels on behalf of primary education. The arguments of the latter appear to be that while millions are going without any education it is a folly to spend much on higher education. First things should come first. As municipal administration should see to it that slum quarters are

given priority and until their development is brought about much money should not be spent on comparatively fashionable quarters, so also the Education Department of the Government should give priority to primary and elementary education and until free and compulsory primary education is not introduced it will be unwise for it to spend much money on higher education. This is an argument which appears plausible to the unwary, and it may even appear unpatriotic to rebut the argument. It seems that just as few people who are rich have to justify their position in the midst of a overwhelming mass of poverty-stricken people, so also higher education should provide excuses at every step for asking for financial help, when sufficient money is not available for providing mere rudiments of education to the common people.

The whole tenor of argument as set forth above is unsustainable. The country has need as much of mass education as of higher education. India's international stature today is very largely the result of the little higher education which could be extorted from unwilling British hands. With the achievement of independence there is urgent need to make higher studies more efficient and more wide than they had been before. Researches in vorious fields which had never been touched before have now become necessary. All this requires money and it may come largely from the Government alone. Higher education, it should be emphasised, can be starved only to the detriment of the nation's efficiency and status.

Hyderabad and the British Public.

The untenable stand which Hyderabad had taken as to its relations with India was largely the result of British support which had been promised, not officially by the British Government, but by people who were influential in British public life. This was more or less known to all of us. But it has been made clear by the observations made in the two houses of the British Parliament after the Government of India's police action in Hyderabad. It is not clear, of course, on whose advice Hyderabad's complaint against India was lodged with the U.N.O. But that it had considerable British support and that such support larks behind the refusal of the former Hyderabad officials to withdraw the complaint from the U.N.O. are also clear. In the House of Commons Mr. Butler who has special reason to be angry with India because his father and uncle had been in India's service and rose high in office in this country was explicit in his statement that he had espoused the cause of Hyderabad when it was demanding the recognition of its independence and tried to bring the Hyderabad delegation into touch with His Majesty's Government. He blamed the Government for not acting up to his desires. Even the Foreign Secretary, Mr. Bevin, whose

Government had refused to recognise the independence of Hyderabad appeared to be glad that the matter had been carried to the U.N.O. where his representative, Mr. Alexander Cadogan, at once admitted the matter to the agenda of the Security Council. In the House of Lords that fire-eating reactionary, Lord Vansittart, was surprised that India had taken the law into its own hands instead of making an appeal to the U.N.O. He forgot that as Malaya was within the British Empire so Hyderabad was an integral part of India. When the insurgents in Malaya threatened the life and security in Malaya, his Government did not appeal to U.N.O. but sent troops direct to deal with the situation. Why then should he grudge to India what he welcomes for his own country ? Speeches in both the Houses are not such as to strengthen Indo-British friendship.

Future of U.N.

Mr. Bevin, the British Foreign Secretary, has issued warning to the U.N. in course of his speech at its Assembly at Paris that people were getting pessimistic as to the utility of this organisation in the all-important matter of keeping the peace of the world and fostering amicable relations between states and that if this world organisation proved ineffective some regional organisations should take its place.

That the U.N. is passing through a period of crisis in its life no body has any doubt, and the trend of events is such as to inspire the belief that it cannot get over this crisis and survive as an effective institution. No organisation can prove useful if its constituent elements fail to co-operate with one another in making it strong and stable. A government placed in control of the affairs of a unified and homogeneous nation becomes an instrument of public welfare only when the individual citizens allow the interests of the nation to be placed above their particular interests. Where a state is a conglomeration of diverse linguistic or religious or racial elements, these elements must submerge in many essential matters their own identity in that of the state, otherwise the latter cannot grow and its government cannot be effective as an institution. No federation again can survive if the component states have conflicting ideas as to the performance of common functions of the Union and pull strings from opposite ends.

United Nations is a still larger organisation. Its component units are fully sovereign states. That itself is a great handicap. The organisation could grow and establish gradually some prestige, if these national units subordinated for a while their own interests to those of the United Nations. But that they would not do so was known to the framers of the Charter, who provided for the exercise of veto by the Great Powers only to persuade them to come into the organisation. Not only ordinarily the interests of different states are difficult to harmonise, but in the

present-day world-conflicting ideologies and ways of life have sharpened these differences all the more. In view of this it is not strange that the United Nations have arrived at a crisis but that it has still survived it. It has, however, survived not because it has so far served any useful purpose but because many of the powers are sticking to it only with the hope that through it they may try to gain some selfish end which they may not otherwise gain. This is not the way of fostering the growth of a world union.

But while the United Nations is dying, Mr. Bevin's warning that Regional United Nations will take its place need not be taken at its face value. Regional Unions may of course grow but there should be no illusion that they will be instruments of peace as the United Nations was intended to be. World peace cannot be regionalised. These Regional Unions such as the Western Union can only be old alliances with a new name and may serve the same purpose, e.g., that of fighting a war against a counter alliance. So if preparations for war are to be undertaken and not those for peace, Regional Unions will be welcome. Possibly Bevin also meant this.

Satish Chandra Mukherjee and Dawn Society.

Sometime ago died in Benares Satish Chandra Mukherjee in ripe old age of eighty-three. For more than a quarter of a century he was living a retired life and few people of the present generation have any idea as to the contribution of this truly selfless man to the growth of our national and social consciousness. But during the last decade of the 19th and the first decade of this century he was an intellectual and spiritual force to be reckoned with. Early in his career as a teacher of youth he became convinced that merely by following the curriculum of studies as fixed by the University it might not be possible for students to acquire that urge, that experience and that capacity for serving the country, which it was necessary to create and develope in them. At first by way of creating this urge Mr. Mukherjee started a magazine entitled Dawn in 1897. He edited it himself and continued its publication till 1913.

He, however, found by experience that mere publication of a magazine was not enough for the achievement of his purpose. Accordingly in 1902 he organised what was called the Dawn Society. Through this body he proceeded to supplement the work of the colleges in the training of youth. Education as imparted in these institutions was then as now exclusively secular. But spiritual education of a non-sectarian kind was in his opinion necessary. It was decided accordingly that under the auspices of the Dawn Society there would every week be a lecture on the Gita. The Pundit who was in charge of the Class had been instructed to explain the ideas of the Gita in clear, lucid and

simple language so that young boys might not have any difficulty in appreciating the philosophy of life inculcated by the Gita. It was further arranged that there would be another weekly lecture under the auspices of the same Society on different topical subjects. The objective behind it was to extend the knowledge of the students beyond what they could pick up in the text books.

There was no gainsaying the fact that at that time most of the college students had no wide outlook and little grasp of national and international issues. They in fact did not trouble themselves about such matters. In Sir Valentine Chirol's Indian Unrest there is a detailed reference to the evidence of a missionary teacher that in students' messes in those years hardly a book was noticeable in the shelves. They had only with them a bundle of manuscript notes which had been dictated in their classes and which they had taken down obediently for future use. In this atmosphere the acquisition of general knowledge was difficult, if not impossible. So Mr. Mukherjee arranged for these weekly lectures delivered either by himself or by such other distinguished men as Principal N. N. Ghose, Sister Nivedita and Justice Gooroodass Banerjee.

Students who were to listen to the lecture were not to be a shifting body. They had to register their name and the register was called out to mark present those who were attending and mark absent those who had abstained. They had again to take down notes and summarise the lecture. These summaries they had to submit to Mr. Mukherjee for correction. At the end of the year these notebooks were submitted to a competent man who would look them over and find out the best of them for reward at a public function. Dr. Rajendra Prasad points out in his Autobiography that he not only attended these lectures punctiliously and submitted his notes regularly but at the end of the year he actually secured the prize. He also bears testimony to the fact that the lectures were very inspiring and drew out the spirit of social service which was lying dormant in many of the students and which would not possibly had any opportunity of becoming active but for the efforts of the Dawn Society. Another aspect of the activities of this body was the opportunity for practical social work which it opened out to the student-members. The Society had set up a Store which these members had themselves to manage.

For over three decades Mr. Mukherjee exercised a benign influence over the students of this province and showed them the way of general progress and national service. It is unfortunate that no full length biography of this great man has so far been attempted.

Reviews and Notices of Books

History of the Homeland. By Henry Hamilton, M.A., D.Litt. Published by George Allen and Unwin Ltd., London. Price 18s. net.

This unique volume contains analytical thoughts under such heads as British needs, British work, human relations etc. The volume takes within its scope interesting subjects such as are not to be found in ordinary text books. Its main teaching centres round the theory that no two generations are similar and no generation is inferior to another, each supplementing the other. The author rightly asserts that history is not "past politics," nor it is "politics diluted with economics." But "it is the story of the life of mankind," for it distorts facts when devoted to power politics.

Industrial Policy of India. By R. V. Rao. Published by N. R. Agarwal & Co., M. K. Garden, Agra. Price Re. 1-8.

The brochure under review contains some practical solutions of our industrial problems and if these are properly adhered to many difficulties confronting our politicians and industrialists may be surmounted. We congratulate the author for his clear elucidation of many knotty problems and his presentation of up-to-date facts.

J. N. Mitra.

Song of India. By Frank Clune, Published by Thacker & Co. Ltd., Bombay. Price Rs. 12-8.

Though not free from prejudice, the author has attempted a readable volume of travelogue in India as seen through the eyes of a European. The description of places and narration of events are often faultless, impartiality seems to be the key-note. The author goes out of his self-imposed limits when he comes to Bengal; his version about persons and places being not only wrong, but colour prejudiced. He frankly admits that it would take "700 writers 700 years to give a description of all the wonders, glories and pities of India." To be brief and accurate, he says, India is "the land of Sahibs and sins, Sikhs and saints, Gandhi and Gautama, topees and turbans."

Eminent Indians. By D. B. Dhanpala, Published by Nalanda Publications, Sir Feroz Shah Mehta Road, Bombay.

These short life sketches of modern great men of India make not only interesting reading but remove a long felt want. Journalists or statesmen who might need information regarding Mahatamaji, Nehru, Rajendra Prosad, Sardar Patel, Sapru, Mrs. Naidu will get ample information regarding their lives.

The European Cockpit. William Henry Chamberlain, Published by Macmillan Company, New York.

'Is the third world war brooding' is the most important question which has been thoroughly discussed in the pages of this book by a man who possesses a thorough knowledge of public affairs. The former battle areas of Europe are seething with discontent. Present day international arrangements have been worse than those devised by the defunct League of Nations. "Mr. Churchill sees Europe as a cockpit for the struggle between Russia and the Western Powers. The issues at stake are freedom for the individual versus totalitarianism."

The reader will find the book extremely useful nothwistanding its partisan character, as it will enable him to form an accurate estimate of the different parties and their slogans in different European countries who might be expected to play important roles in the next world war.

"Peregrine Pickle"

Gandhigrams. By S.R. Tikekar. Published by Hind Kitabs Limited, Bombay, Price Rs. 2.

The author has put together in this small volume a number of pithy sayings of Mahatma Gandhi representing truth and the experience of his own life. Read between the lines, these sayings would act as guidance to us. They possess unique value in the every day life of the man who cares to master them.

The Hill Station of Matheran. By Owen C. Kail. Published by Thacker & Company Limited, Bombay. Price Rs. 2-8.

It is an informative book about a Hill Station, comparatively unknown to the hill sojourners of Northern India. The author assures us that its plebian origin should not stand in the way of its popularity as a fashionable resort for health seekers because, it possesses an excellent salubrious climate, the life-giving effect of which is beyond question.

Native Peoples of The Pacific World. By Felix Keesing. Published by the Macmillan Company Limited, New York.

Written originally for American troops stationed in the Pacific Islands, the book under review contains much information together with the history and anthropology of their peoples.

Gandhi, Tagore and Nehru. By K.R. Kripalini. Published by Hind Kitabs Limited, Bombay, Price Re. 1-8.

Mr. Kripalini, an intimate associate of Mr. Tagore, gives a picture of Tagore, as a man, as a poet and above all as a lover of humanity, standing far above all kinds of 'isms' and in this connection he proves his close relationship with him. Having been fully initiated into Tagore mysteries, he discovers that at bottom Tagore had no dissimilarity with Mahatmaji or Nehru, though these three great men differed from one another in their daily routine work.

M.B.B.

Ourselves

United Nations Speakers' unit at Calcutta University

Sometime ago the Voluntary Correspondent Speakers' Unit, of the United Nations was established at the Calcutta University at the instance of the Vice-Chancellor, Professor P. N. Banerjee. The Vice-Chancellor had a suggestion in this regard from Mr. William Agar, Chief of the U. N. Section for Educational Liaison, Lake Success, New York.

On the 22nd September at 3-30 p.m. a meeting of the Unit was held in the Darbhanga Hall. The key person, Dr. Benoy Sarkar, Head of the Departments of Economics and Commerce, described the objects of the unit.

* * *

The Economic Regions of France

Monsieur R. Kolb-Bernard, Consul-General for France, gave a public talk on *The Economic Regions of France* at Darbhanga Hall on Wednesday the 8th September at 3-30 p.m. It was held under the auspices of the World Economic Institute of Calcutta University and was attended by students and teachers of economics, commerce, political science, sociology, history, psychology and geography as well as by outsiders. The lecturer utilized a large wall map of France in order to point out the agricultural, industrial, fishing and shipping centres of the French people. He laid stress on the electrification of the different *departments* (districts) by water-power and observed that the "Monnet Plan" adopted by the French Government at the end of World War II was likely to help forward the reconstruction of France to a considerable extent. A large number of questions put by the audience were answered in a realistic manner.

* * *

Dr. S. K. Chatterji on Europe

Dr. S. K. Chatterji, Professor of Indian Linguistics, who had been recently to Europe and attended several cultural conferences including the 21st International Conference of Orientalists held at Paris, addressed the students and teachers of the University, at a meeting held on the 29th September and presided over by the Vice-Chancellor, on Europe to-day.

* * *

Meetings of Social Science Society

The first meeting of the Social Science Society of the Calcutta University was held on 20th August, 1948. Dr. P. K. Sen, M.Sc., Ph.D. (Lond.) D.I.C., Kharia Professor of Agriculture read a Paper on "Science and Agriculture". This was followed by discussion in which all members joined.

A second meeting of the above society was held on 24th September. Shri S. N. Sen, M.A., Lecturer in Economics, read a Paper on "The Fixation of Minimum Wages in India".

* * *

UNESCO and Vice-Chancellor

The Vice-Chancellor, Professor P. N. Banerjee, is proceeding to Beirut on the 11th of this month as a delegate to the UNESCO which will have its session this month at that city.

* * *

Official Notifications, University of Calcutta

Orders by the Vice-Chancellor and Syndicate of the University of Calcutta

Notification No. R./14

It is notified for general information that Government have sanctioned the undermentioned changes in Chapter XXXVIII of the Calcutta University Regulations relating to the Degree of Doctor of Science.

I. In Section I, the following new paragraph be *added* :—

'Any Doctor of Medicine or Master of Surgery or Master of Obstetrics of the University of Calcutta may also offer himself for the Degree of Doctor of Science.'

II. In Section 2, line 3, the following words *be added* after the words 'Master of Science' :—

'Or a subject allied or ancillary thereto'

III. In Section 7, the following words be added after the words 'Degree of Master of Science' :—

'Or has obtained the Degree of Doctor of Medicine or Master of Surgery or Master of Obstetrics.'

Senate House,
The 20th May, 1948.

S. C. Ghosh,
Registrar (Offg.)

Notification No. R/15, dated 24th May, 1948.

It is notified for general information that under sub-section (1. of Section 25 of Indian Universities Act (Act VIII of 1904) Government are pleased to sanction the undermentioned changes in Chapter XXXIII-A of this University Regulations relating to D. Phil. Degree.

"In the paragraph begining with the words 'Notwithstanding anything contained above, etc. in Section 5 :—

(*a*) The words' independently of a teacher' *be replaced* by the words 'independently or under the guidance of a person having special knowledge in the subject or under the guidance of one of the University Teachers recognised above.

(*b*) The following *be added* at the and of the paragraph.

"The candidate shall for this purpose submit an application to the Registrar which shall not be entertained unless two Doctors in any Faculty or two members of the Faculty concerned of this University or unless two members of the relevant Council of Post-Graduate Teaching of this University have testified to the satisfaction of the Syndicate that in habits and character the candidate is a fit and proper person for the D Phil. Degree. After the permission to present the thesis for the D.Phil. Degree has been granted by the Syndicate, the candidate shall be enrolled as a candidate for the D.Phil. Degree in a Register for such candidates."

Senate House,
The 27th May, 1948.

S. C. Ghosh,
Registrar (Offg.).

Memo. C/1430/Affl.

It is notified for general information that under Section 22 read with sub-section (3) of Section 21 of the Indian Universities Act, (VIII of 1904), the Governor is pleased to order that with effect from the commencement of the session 1948-49, the Kalna College, Burdwan, shall be affiliated to the Calcutta University in English, Bengali (Vernacular), Physics, Chemistry and Mathematics to the I Sc. standard with permiseion to present candidates for the examination in the subjects from 1950 and not earlier

S. C. Ghosh,
Registrar (Offg).

Premchand Roychand Studentship in Science for the year 1947 :

Extract from the Minutes of the Syndicate dated the 10th September, 1948.

"83. Read reports from members of the Board of Honorary Examiners for the Premchand Roychand Studentship in Science for the year 1947.

Resolved—That the reports be adopted and that the Studentship be awarded to the undermentioned candidates and that the Studentship be divided equally between them two :—

1. Brajendrakisor Banerji, M.Sc.

Thesis—Propagation of electro-magnetic waves in the ionosphere.

2. Harshanarayan Basu, M.Sc.

Thesis—On the X-Ray luminescence and allied phenomena of solids and some problems of X-Ray diffraction".

A. P. Dasgupta,
Controller (Offg.).

C/1422/Affl.

It is notified for general information that under Section 21 of the Indian Universities Act, (VIII of 1904) the Governor is pleased to order that, with effect from the commencement of the session 1948-49 the Katwa College, Katwa, shall be affiliated to the Calcutta University in English, Bengali (Vernacular), Sanskrit, History, Logic Civics, Mathematics, Commercial Arithmetic, and Elements of Book keeping to the I.A. standard and in English, Bengali (Vernacular), Physics, Chemistry, Mathematics and Biology to the I.Sc. standard with permission to present candidates for the examinations in the subjects from 1950 and not earlier.

S. C. Ghosh,
Registrar (Offg.).

Extract from the Minutes of the Syndicate dated 10th September, 1948, *re* a new Ph.D.

"170. Read reports from Sir Alladi Krishnaswami Aiyar, Kt., the Hon'ble Mr. Justice Charuchandra Biswas, C.I.E., M.A., B.L. and the Hon'ble Mr Justice Bijankumar Mukherji, M.A., D.L., on their adjudication of a thesis entitled 'The Hindu Law of Bailment' submitted by Mr. Matilal Das, M.A., B.L., in support of his candidature for admission to the degree of Doctor of Philosophy (Old Regulations).

Mr. Das passed the M.A. Examination in the First Class.

Resolved—That the reports be adopted, the candidate be admitted to the Ph.D. degree and that the name of the candidate together with the title of his thesis be notified in the Calcutta Review."

A. P. Dasgupta,
Controller of Examinations (Offg.).

Memo. No C/1439/Affl.

It is notified for general information that under Section 22 read with sub-section (3) of Section 21 of the Indian Universities Act, (VIII of 1904) the Governor is pleased to order that, with effect from the commencement of the session 1948-49 the St. Xavier's College, Calcutta, shall be affiliated to the Calcutta University in Hindi and Urdu to the B.Com. standard with permission to present candidates for the examination in the subjects from 1950 and not earlier.

S. C. Ghosh,
Registrar (Offg.).

Memo. No. C/1433/Affl.

It is notified for general information that under Section 21 of the Indian Universities Act, (VIII of 1904) the Governor is pleased to order that, with effect from the commencement of the session 1948-49, the Netaji Mahavidyalaya, Arambagh, Hooghly, shall be affiliated to the Calcutta University in English, Bengali (Vernacular and Second Language), Sanskrit, History, Logic, Civics, Com. Geography, Com. Arithmetic and Elements of Book-keeping and Mathematics to the I.A. standard and in English, Bengali (Vernacular), Mathematics, Physics, Chemistry and Biology to the I.Sc standard, with permission to present candidates for the examinations in the subjects from 1950 and not earlier.

S. C. Ghosh,
Registrar (Offg.).

Memo. No. C/1427/Affl.

It is notified for general information that under Section 22 read with sub-section (3) of Section 21 of the Indian Universities Act, (VIII of 1904) the Governor is pleased to order that, with effect from the commencement of the session 1948-49, the Victoria Institution, Calcutta, shall be affiliated to the Calcutta University in Commercial Geography to the I.A. standard with permission to present candidates for the examination in the subject from 1950 and not earlier.

Senate House,
The 11th September, 1948.

S. C. Ghosh,
Registrar (Offg.).

Memo. No. C/1396/Affl.

It is notified for general information that under Section 22, read with sub-section (3) of Section 21 of the Indian Universities Act, (VIII of 1904) the Governor is pleased to order that with effect from the commencement of the session 1948-49, the St. Joseph's College, Darjeeling, shall be affiliated to the Calcutta University in Commercial Geography, Com, mercial Arithmetic and Elements of Book-Keeping to the I.A. standard and in English-Vernaculars (Bengali, Hindi, Burmese, Tibetan and Nepali), Alternative English, Latin, History, and Political Economy and Political Philosophy to the B.A. (Pass) standard, with permission to present candidates for the examinations in the subjects from 1950 and not earlier.

S. C. Ghosh,
Registrar (Offg.).

Memo. No. C/1465/Affl.

It is notified for general information that under Section 22 read with sub-section (3) of section 21 of the Indian Universities Act, (VIII of 1904), the Governor is pleased to order that, with effect from the commencement of the session 1948-49, the Muralidhar Girls' College, Ballygunge, shall be affiliated to the Calcutta University in English, Bengali (Vernacular), Sanskrit, History and Economics to the B.A. (Pass) standard with permission to present candidates for the examination in the subjects from 1950 and not earlier.

The question of affiliation of the remaining subjects will be considered when the financial position of the college improves and the salaries of the staff are increased and provident fund opened.

S. C. Ghosh,
Registrar (Offg.).

Memo. No. C/1436/Affl.

It is notified for general information under Section 21 of the Indian Universities Act, (VIII of 1904), the Governor is pleased to order that with effect from the commencement of the session 1948-49, the Shyamsundar College, Aharbelma, Burdwan, shall be affiliated to the Calcutta University in English, Bengali (Vernacular Sanskrit, History, Logic, Civics, Mathematics, Com. Geography, Com. Arithmetic and Elements of Book-keeping to the I.A. standard and in English, Bengali (Vernacular), Mathematics, Physics, Chemistry and Biology to the I.Sc. standard with permission to present candidates for the Examinations in the subjects from 1950 and not earlier.

Senate House,
The 11th September, 1948.

S. C. Ghosh,
Registrar (Offg.).

THE
CALCUTTA REVIEW

DECEMBER, 1948

HEMP DRUG ADDICTION AND MENTAL DERANGEMENT*

II

H. C. MOOKERJEE, M.A., PH.D.
Vice-President, Constituent Assembly of India.

Wherever hemp drugs are used in our motherland, there will invariably be found the deep-seated and popular conviction that there is some connection between them and insanity, regarded as the ultimate stage of intellectual deterioration wrought by them. Nor is this belief a recent one, for there is enough evidence to show that it has not only persisted for generations but that it is so widely and so strongly held as to invite the recognition of its existence even by non-Indians.

The notice taken by foreigners of the intellectual damage inflicted by hemp drugs has, broadly speaking, taken two forms. It has been referred to in official documents and in authoritative medical books devoted to the treatment of mental derangements including insanity.

GOVERNMENT RESOLUTION OF 1873

One of the earliest references of the first type is to be found in paragraph 15 of Government of India Resolution No. 3773 dated the 17th December, 1873 where, as the result of what is described

* The present contribution is a Chapter of *Our Hemp Drug Problem* to be published in the near future by the Book House, 15, College Square, Calcutta.

as "a full and complete inquiry", it expressed the view that "there can be no doubt that its (ganja's) habitual use does tend to produce insanity."

One reason for Government's failure to mention that bhang under certain conditions as well as charas are responsible for insanity, undoubtedly was that the use of the former in quantities large enough to result in pronounced mental derangement was generally uncommon in Bengal and that charas which was expensive as well as not easily available was used by a small number of rich people cases of lunacy among whom were too few to attract notice. Even where these charas-smokers displayed unmistakable signs of unsoundness of mind, their friends and relatives in order to keep up their prestige always took care to isolate them from the public.

Ganja, however, grown in those days on over 6,000 acres in Bengal, was widely used and, even in the early nineties of the last century when the Hemp Drugs Commission was conducting its investigations, it had not lost any of its popularity. This is proved by the following extract from the evidence of Surgeon-Major Cobb, Civil Surgeon, Dacca, who said,

"Until I began to study the question, with a view to give evidence before the Commission..... I had no idea that the practice was as common as I have since found it to be."

Under these circumstances, the results of the extensive use of ganja, one of which is mental deterioration, naturally enough attracted greater attention than those caused by bhang and charas. And it is this which explains the view put forward in the Government Resolution quoted from above especially as in those days the Central Government had its headquarters in Calcutta, and was therefore more familiar with conditions obtaining in Bengal than elsewhere.

Hemp Drugs and Intellectual Impairment

It thus appears that the above Resolution is defective inasmuch as it apparently exonerates the other two hemp drugs, bhang and charas, from all responsibility for mental derangements due to their habitual use which, as shown below, is far from being correct. In the old North-Western Provinces, where, as stated elsewhere, all the three hemp drugs were and are still consumed, the evidence of medical men was clearer in the sense that they did not ascribe all cases of insanity to ganja. For instance, we find Surgeon-Major Willcocks of Agra saying,

"I only came into contact with them (cases of insanity due to consumption of bhang, ganja and charas) in the asylum. I had no idea that they (the three hemp drugs) were used so extensively as I find on enquiry to be the case."

There is, of course, a great deal of truth in the popular belief that the use of bhang beverages is comparatively less harmful than the habitual smoking of ganja and charas. This, however, does not mean that bhang does not play its part in causing damage. Before proceeding further, it seems desirable to explain why ganja and charas are regarded as more deleterious than bhang.

Competent medical authorities hold that while in the case of all the three hemp drugs there is what they characterise as "definite and demonstrable stimulation of the higher cerebral and medullary centres", it is seldom so intense in the case of bhang as in that of ganja and charas where intense intoxication is the result of their action on the higher centres of the brain which cannot but be affected adversely by the strain thus put on them. Under these circumstances, the intellectual damage suffered by the consumer of bhang is not generally so pronounced as in the case of the ganja or charas addict.

And there are very good reasons for this difference in the effects produced by them for, in addition to the fact stated previously that bhang contains a smaller percentage of the narcotic principle than ganja and charas, we find the I.M.S., Civil Surgeon, 24-Parganas, Bengal, telling the Hemp Drugs Commission that

"The smoking of these praparations (ganja and charas) affects the nervous system directly, and is hence more injurious than eating or drinking (bhang). In the latter case, the drug is slowly introduced through the digestive system, and exerts its effects slowly. Smoking is more deleterious to the nervous system, and gives rise to emaciation and other well-known symptoms, including insanity, sooner than drinking or eating the other drug (bhang)."

In the following pages, it is proposed to make an attempt to assess the adverse influence of all the three hemp drugs on man's intellectual faculties.

Bhang and Insanity

Highly qualified medical men a majority of whom were in Government service stressed the mental weakness induced by even the moderate consumption of the hemp drugs; as owing to their habit-forming nature and the strong hold they ordinarily establish over the addict, the

tendency towards excessive use is checked only with difficulty, the first step in the case of many habitual consumers is surrender to the temptation which when absolute is in most cases followed by the gradual deterioration of the intellectual faculties manifesting itself in irresponsible or eccentric behaviour. After this comes insanity of such a pronounced type that it cannot be ignored even by the layman.'

In regard to the effects of the consumption of bhang beverages on the intellectual faculties, we find Surgeon-Lieutenant-Colonel R. L. Dutt, I.M.S., saying,

"The effects of siddhi-drinking are slow but ultimately merge into those arising from ganja or charas smoking."

Another well-known Kaviraj said,

"I have come across several cases in which the excessive use of ganja as well as of siddhi (bhang) has produced insanity."...

Surgeon-Major T. E. L. Bate, I.M.S., Inspector-General of Prisons, Punjab, said,

"While in charge of the Delhi Lunatic Asylum, I saw many cases of insanity in which the patients and their friends attributed the condition to the use of one or other of these drugs (*i.e.*, bhang or charas)."

Dr. Mathra Das with the experience of forty years' practice in the Punjab in the course of which he had, in his language, "frequently under his treatment patients suffering from injuries caused by bhang and charas," the two hemp drugs used extensively in that province, said,

"Bhang impairs the intellect, and charas destroys it altogether and brings about insanity. Four persons (within his own knowledge) have here (in his home town) become insane through the use of bhang."

Ganja and Insanity

As stated previously, ganja produced in Bengal which enjoys a certain reputation for its superior quality is the most popular of hemp drugs in that province. It is therefore that evidence coming from this region in regard to the responsibility of ganja for insanity has a value all its own. Surgeon-Major Macdonald, I.M.S., Civil Surgeon, Bengal, said,

"The effect of the drug in (*a*) moderation is prejudicial to morality and health of the people, and is apt to run into (*b*) excess, when without doubt it leads to insanity and destruction of brain power, often ending in the commitment of the most atrocious crimes."

Dr. U. N. Sen, Civil Medical Officer, stated,

"I believe habitual moderate...use of ganja, like other forms of self-indulgence, grows into excess, and continued excess impairs the nervous system, throws the mind out of balance, and causes temporary insanity and undermines the constitution."

Two very eminent Ayurvedic physicians, whose names were household words in Bengal, Kaviraj Bijoy Ratna Sen and Kaviraj Ganga Prasad Sen relying on their experience stated that ganja "produces insanity, both temporarily and permanently."

Charas and Insanity

Khan Bahadur Rahim Khan, Superintendent, Medical School, Lahore, who had been connected with the out-door department of the Lahore Medical College for 33 years when he appeared before the Indian Hemp Drugs Commission stated,

"Mentally, charas impairs the intellect... I do believe that even the moderate use of charas may cause insanity. The basis of this opinion is that in my experience 'charasis', as a rule, become very irritable.

"Since the habitual moderate use of charas is injurious physically, morally and intellectually, the habitual excessive use of the drug must bring on those symptoms in an aggravated form and in less time."

Surgeon-Major J. A. Cunningham, M.D., I.M.S., Civil Surgeon, Lahore, said,

"It (charas) dulls the intellect, and in predisposed persons produces insanity of the mania type.... ..The excessive use of the drug would have a much greater and deleterious effect than the moderate use and would probably be quite sufficient to cause insanity or serious disease in originally quite healthy peeple."

Rai Bahadur Mehr Chand, Assistant Surgeon, Punjab, said,

"Charas, if used moderately, is very injurious. It produces general weakness of the brain.....It deadens intellect, and in some cases causes insanity, melancholia, and, in a few cases, mania. ...The people in this province don't use ganja so insanity is specially due to charas-smoking."...

Mr. Gopal Dass, Deputy Superintendent, Lunatic Asylum, Delhi, stated, "All kinds of hemp drugs (referring to charas and bhang) can produce insanity."

GENERAL RELIABILITY OF LUNATIC ASYLUM RECORDS

Before being sent to the asylum, every suspected case of lunacy is kept for a specified time under the observation of the Civil Surgeon and he has to certify to the patient's insanity and to mention the facts which have led him to that conclusion in what is known as the descriptive roll. While in certain cases, the Civil Surgeon fills up and signs these documents thus taking all the responsibility, it is also a fact that the more general practice is for him to sign the certificate of insanity while the descriptive roll which, in addition to containing all that is known of the lunatic's history, also gives the cause or causes of his mental derangement, is filled up by the police. The entire responsibility, however, rests on the Magistrate who signs it.

No one denies that, in the first instance, the inquiry into the history of cases of insanity is not always conducted by a competent medical man or that where the lunatic is a friendless wanderer or a poor man whose kith and kin are unwilling to claim relationship for fear that they may be called upon to contribute to his support, it is a subordinate police officer who makes the preliminary investigations.

It has therefore been held that the information available in the records of lunatic asylums in regard to the causes of insanity, is untrustworthy.

It does not, however, seem right to reject the material available in the statistics of lunatic asylums simply because much of the information comes from the lower ranks of the police.

There are certain easily recognisable signs such as redness of the eyes, a reddish mark on the hand and the thumb, etc., which distinguish the smoker of ganja and charas. The excessive user of bhang also has red eyes and a generally sleepy and often a vacant look. Secondly, the policeman cannot have any motive in stating before his superior that a particular individual's insanity is due to the use of one or other of the hemp drugs when, for instance, it is caused by the loss of a dearly loved wife or child. Then again, the Magistrate or the Civil Surgeon who is ultimately responsible for the general correctness of the rolls is expected to adopt necessary precautions before accepting police reports. Lastly, the fact that the cause of lunacy in 35 to 40 per cent of the people admitted each year into the asylums of our motherland is described as "unknown" seems to prove that these inquiries are not conducted so perfunctorily as is contended by those who regard them as unreliable.

It therefore follows that the certificates of insanity as well as the descriptive rolls are made out by trustworthy and responsible persons and one cannot challenge their general correctness unless on the strongest of evidence of which there appears an utter absence.

A further safeguard is provided by the rule that visitors consisting of at least one medical man have to see and examine, as far as circumstances will permit, every lunatic in the asylum and also to scrutinise the order and certificate for the admission of every lunatic admitted after the last inspection of the visitors.

Results of the Official Inquiry of 1891-92

One of the reasons which led to the appointment of the Indian Hemp Drugs Commission of 1893-1894, was the agitation conducted in 1891 in Indian newspapers drawing attention to the high percentage of hemp drug and especially ganja addicts among the inmates of our lunatic asylums. The matter was raised in the House of Commons after which it was considered by the Secretary of State for India and the Government of India. This led to an official inquiry lasting from the 6th August, 1891 to 9th August, 1892. One of the results of this investigation was that even greater care than before was exercised by officials in ascribing the use of hemp drugs as either the predisposing or the exciting cause of insanity.

It is not perhaps quite uncharitable to suggest that officialdom, responsible for an excise policy which made admittedly injurious substances like the hemp drugs easily available at cheap prices to the poorest of the poor, would be tempted to minimise, as far as possible, the damage caused by them and that no officer of the Crown would care to attribute any particular case of insanity to hemp drug addiction unless he was fully satisfied in regard to its absolute correctness.

That what has been stated above presents a true picture of the situation which developed after the inquiry is clear from the following extract from the oral evidence of Surgeon-Lieutenant-Colonel Meadows, Witness No. 101, Bengal.

"We do not now accept the cause thus assigned (by the police) so readily as we used to do. Since attention has been so much attracted to ganja during the last year we are much more careful."

Similar sentiments were also expressed by medical men, generally Britons, in Government service in other parts of India where of course insanity was caused by addiction to other varieties of the hemp

drugs. These, however, are not placed before the reader partly for lack of space and partly because they repeat the same story.

Some Hemp Drug Lunacy Figures

With the above facts before us, we are justified in thinking that the entries of the causes of lunacy for 1892 and 1893 must have been made with all possible carefulness. From page 414 of the *Report of the Indian Hemp Drugs Commission* we find that 222 cases of lunacy admitted into our asylums in 1892 were attributed to the consumption of hemp drugs, the corresponding figures for the next year being 238. This constituted 16·5 per cent in 1892 and 18·7 per cent in 1893 of the total number of admissions.

Dr. G. Evans in his paper entitled "Insanity in India" which appeared in the *Indian Medical Gazette* (Vol. 39, p. 104) in 1904, proved with the assistance of relevant statistics that the consumption of hemp drugs is directly responsible for 20 per cent cases of insanity in India.

Coming to more recent times, the following figures taken from the *Statistical Abstract for British India* published under the authority of the Government of India show the number of patients admitted into our asylums in certain years in whose case lunacy was attributed to the consumption of hemp drugs. It is regrettable that figures for years subsequent to 1938 could not be secured inspite of efforts put forth by the present writer.

Year	Male	Female	Total
1912	251	1	252
1915	349	1	350
1920	328	1	329
1925	227	1	228
1930	311	0	311
1935	336	0	336
1938	298	3	301

Two facts stand out prominently on consideration of the above figures: The first is that though, as shown elsewhere, there has been a marked diminution in the quantity of licit hemp drugs supplied to

the public, this has not been accompanied by a corresponding diminution in the number of hemp drug lunatics. One explanation of this undoubtedly is that we are now more alive to our duty towards them so that larger numbers among the friendless and uncared for lunatics are sheltered in our asylums.

The second fact which emerges is the almost negligible number of females whose lunacy could be ascribed to the use of hemp drugs. The most reasonable explanation of this undoubtedly is that men have more opportunities of coming into contact with hemp drug addicts and contracting the habit from association and example and that being more exposed to the strain and stress of life than women, they turn to the hemp drugs under the mistaken notion that they can, with their help, stand up to them much better. It is some of these who become insane.

The Chopras who examined no less then 1,238 addicts while investigating our hemp drug problem found to their surprise that only 6 of them—2 Hindu and 4 Muslim—were women, the best possible proof that the consumption of hemp drugs either does not appeal to women or is viewed with such disfavour that none but the most abandoned dare indulge them.

A More Complete Picture of Lunacy

It is wrong to assume that all lunatics find shelter in our asylums for, generally speaking, their funds as well as their accommodation are extremely limited. This becomes evident when we remember that, on the average, the total number of fresh admissions into them every year is about 1,500 and that the maximum accommodation of the mental hospitals we had in undivided India was 15,000 only. As a matter of fact, what happens ordinarily in the case of the poorer insane addicts who are not in a position to meet the expenses incidental to staying in asylums is that only those are accommodated who are convicted in criminal cases where the court has held that the accused is a lunatic. Limited funds do not make it possible for the authorities to accommodate every one of the non-criminal lunatics belonging to the poorer classes seeking admission so that most of them have to be looked after by their friends and relatives. We have thus no record of these lunatics, some of whom at least must have lost their sanity through indulgence in hemp drugs.

Most of our people do not realise the desirability of sending their relatives to mental hospitals under the impression, of course wrong,

that the patients are harshly treated. Even when they can afford to pay for treatment and accommodation and are in a position to secure admission, they generally prefer to keep them at home. They are sent to the asylums only when they grow violent or so excessively troublesome that it is impossible to take proper care of them at home. In fact, if insanity is of the inoffensive type or if the more violent symptoms are not prolonged unduly, friends and relatives do not think at all of sending patients to asylums. The number of such people of which we have no record is fairly large and the cause of mental derangement of at least some of them is the use of hemp drugs.

It has to be stated further that in the case of about 42 per cent of the lunatics included in the returns of asylums, the descriptive rolls referred to above state that the cause of insanity is "unknown". So far as the present writer is aware, ordinarily it is not the rule to make alterations as regards the cause to which lunacy is attributed. Nonetheless, it is a fact that the use of hemp drugs is definitely responsible for the insanity of some of these patients and that they admit it provided inquiries are made from them in their more lucid moments. This is clear from the following extract from the evidence of Dr. D. N. Roy, Teacher of Medical Jurisprudence, Campbell Medical School, Calcutta, who, at the time he appeared before the Hemp Drugs Commission, had been twenty years in Government service and had experience of this particular problem in, what is today, Bengal, Bihar, Orissa, Assam, the United Provinces and Rajputana. Further, he had been in charge of a ward in Campbell Hospital where lunatics were kept under observation and treated. He said :

"Insanes who have no recorded ganja history do confess to the use of the drug. This confession comes when the patient is calm enough either to understand or to listen to what is said to him; otherwise nothing can be got out of them, even whether they are hungry or not."

Dr. Roy was here referring to ganja. Similar views as regards lunacy due to the use of the other hemp drugs, were expressed by medical men of other provinces of India. These statements which are not quoted here tend to show that there are fairly large numbers of hemp drug lunatics among the so-called "unknown" cases.

Lunacy may be regarded as the worst and most damaging type of the intellectual impairment caused by the habitual consumption of hemp drugs but we are all aware of cases where, without the injury assuming this extreme form, the individual becomes totally unfit to

discharge his duty as a family man and a citizen. Such cases are quite numerous and these too are naturally enough excluded from the asylum figures.

The facts set forth above prove that mental aberration including insanity due to the consumption of hemp drugs claims a far larger number of victims than what one would be inclined to infer from a consideration of the statistics of lunatic asylums only.

Types of Hemp Drug Insanity

As regards the type of insanity brought on through the use of bhang, we are told by a medical practitioner of the Punjab where it is consumed in excessive quantities by particular sections of the people that

"One who becomes insane through the use of bhang is very timorous and is inoffensive to others. He fears lest some one should kill him. Such insane persons have been seen chattering about religious matters and are called kutrab."

These are cases where consumption of bhang had been resorted to as a means of helping concentration of mind for purposes of meditation on the Supreme Being.

The insanity due to the smoking of ganja assumes two forms. Probably the most vivid description of these two types is that furnished by Dr. Crombie who, referring to the acute stage in the appendix to his written evidence, stated as follows:—

"The maniac is excited in every fibre. His aspect is infuriated, his eye glares and is tense and glistening, while at the same time the conjunctive is red and injected. He shouts, vociferates, sings, walks quickly up and down or round his cell, and shakes the door out of its fastenings. If at liberty, he is violent and aggressive, and may run amock. In other cases, the mental disturbance is less marked, but the demeanour is excited and he suddenly seizes some weapon, and slays one or more of the people in his neighbourhood without apparent reason. The attack is of short duration, being limited to a few days."

The insanity caused by long-continued immoderate ganja smoking is described as follows:—

"The patients are hilarious, they attitudinise, and are full of the sense of well-being; they, are as a rule, good-natured and trust worthy, and recover in a large proportion of cases under confinement and deprivation of the drug. These cases characterize Indian asylums by the large number of happy amusing lunatics they contain. They are, however, subject to relapses even after lengthened periods of freedom from symptoms."

As regards the type of insanity caused by smoking charas, the Superintendent of the Lunatic Asylum at Delhi, a non-Indian I.M.S., who had many lunatics of this type under his care, said:

"The insanity is nearly (always) of an excitable noisy kind, the patient talks incoherently, is restless, sings or weeps, and is never still for a moment. He has no particular delusions or hallucinations, but loses all sense of modesty and decency, is filthy in his habits, and often abusive and violent."

The evidence of this witness was corroborated by that of the Deputy Superintendent of the same institution who said:

"The insanity is always of an excitable and noisy kind; the patient sometimes sings and at other times weeps."

Curability of Hemp Drug Insanity

From such evidence as is available, it appears that medical men are inclined to believe in the curability of hemp drug insanity especially where the lunatics in question have not been habitual users of the drugs for anything like a long time and where they are otherwise healthy. For instance, Dr. P. S. Das Gupta, a medical graduate of the Calcutta University practising in Bogra in North Bengal where addiction to ganja was prevalent especially among the poorer classes and where association with, and the example of the older generation were ordinarily responsible for the spread of the habit among the young, said:

"Healthy boys have been attacked (with insanity) after a debauch and restored to health on discontinuing it."

Dr. T. N. Bal, another graduate in medicine, distinguishing between the two classes of lunatics said,

"Majority of habitual consumers (of ganja) become permanently insane, never to be cured. Some become temporarily so, and become sane on breaking off the habit. Symptoms are apt to be re-induced on resuming the habit."

As regards those hemp drug maniacs who cannot expect to be cured, we are told that these are men who are either "predisposed to insanity or whose nervous system is weak and excitable." This view expressed by a medical man was confirmed by an eminent and experienced Ayurveda Kaviraj who, referring to habitual consumers, said,

"Persons deficient in self-control through weak intellect (due to long continued and excessive smoking) are most apt to get insanity by the use of hemp drugs."

Coming to insanity due to the smoking of charas and in a smaller number of cases to the excessive consumption of bhang, we find Rai Bahadur Assistant Surgeon Mehr Chand with 18 years' experience in medical service in the Punjab saying,

"In many cases the insanity is temporary, while in a few it is permanent."

Surgeon-Major G. Dennys who had been Civil Surgeon in the Punjab for nearly 12 years, expressed the view that

"The insanity (due to charas smoking) is temporary and the patients always recover if kept away from the drug."

Another experienced Muslim medical man though not as highly qualified as the two mentioned above but with longer experience, observed that charas

"at first produces temporary insanity, which is the cause of developing into permanent insanity afterwards."

The Deputy Superintendent, Lunatic Asylum, Delhi, while referring to the connection between charas and insanity said:

"In some cases it becomes an exciting cause, in others a predisposing cause of insanity."

As in the case of insanity due to addiction to ganja, temporary insanity tends to assume a permanent form where indulgence, especially in execessive quantities, persists for years and also where, in the language of Surgeon-Major J. A. Cunningham, M.D., I.M.S., Civil Surgeon, Punjab, the individuals concerned are "predisposd to insanity" and also where "some organic cause also exists."

Relapse to Insanity

From the medical evidence placed before the Hemp Drugs Commission, it appears that, in a majority of cases, the insanity induced by the consumption of hemp drugs is temporary in character and that such lunatics as give up their use do not suffer from their past troubles. Unfortunately on account of their habit-forming nature, the different hemp drugs and especially their potent varieties establish such a strong hold on their former victims that, sooner or later, most of them resume their past vicious practice with the result that they are again attacked by their old enemy.

Reference so far as ganja is concerned, has been made to this fact in the extract quoted previously from the evidence of Dr. T. N. Bal. So far as charas is concerned, we find the Superintendent of the Medical School, Lahore, who had been connected with the outdoor department of the Lahore Medical College, saying:

"When charas produces insanity it is generally temporary and the symptoms may be re-induced by the use of the drug after liberation from restraint."

Another qualified medical practitioner of West Punjab who had large experience of insanity due to the smoking of charas said:

"Insanity continues as long as the drug is used. The patient recovers in a few days after giving up the use of the drug. Insanity would be re-induced if the use of the drug were again resorted to."

Assistant Surgeon Ram Narain dealing with relapses to insanity caused by return to the old habits said,

"In connection with the use of these drugs and the insanity, I may mention the case of a man whom I know from my boyhood and who lives in the same street where I live. He is a Brahmin by caste, and his name is Gojar. He has been several times in Delhi lunatic asylum. He was a very strong man before he commenced charas-smoking (a regular pahlwan and athletic). For several years he smoked charas and drank bhang as well, and then began to show symptoms of insanity. These were at first very wild, and then he was quite inoffensive. When he became violent he was sent to the lunatic asylum, from where he returned several time as cured. But soon after his return he began smoking charas and again became a maniac."

That this is not a solitary case is proved by the following extract from the evidence of Mr. Gopal Dass, Deputy Superintendent, Lunatic Asylum, Delhi, who, referring to the frequent relapses due to this cause of which he had personal experience, observed:

"The symptoms can be re-induced by use of the drug after release from the asylum, and several lunatics of this kind are re-admitted in the asylum many times."

After what has been placed before the reader in the previous pages, one aspect of which consists in periodical attacks of insanity due to renewal of consumption by addicts discharged as cured from lunatic asylums, the connection between addiction to hemp drugs and intellectual damage, the severest form of which is insanity, cannot be denied.

CLOSE INTERACTION BETWEEN EXECUTIVE AND LEGISLATURE IN BRITAIN

MAX BELOFF

THE British parliamentary system has the longest continuous history of any form of government in the modern world. Its roots can be traced deep in the feudal past of the 13th century, when the word "parliament" was beginning to be applied to a variety of assemblies by which the Kings attempted to link their subjects more directly with the work of government and upon which they came to depend in increasing measure for financial support.

From the formal and legal point of view, the system achieved almost its modern aspect in the half-century which followed the restoration of the Monarchy after the Cromnwellian interregnum in 1660. Much in modern parliamentary procedure dates from that period and it was the writings of foreign students of the subject, above all of the Frenchman Montesquieu, which helped to spread its fundamental ideas.

These 18th century interpretations of the British constitution helped to form the American constitution and influenced political experiment in Europe after the French Revolution broke through the crust of the old order. But the 18th century commentators, like their successors both at home and abroad, tended very often to give a picture which was not wholly accurate, since they overlooked the fact that similar forms may often conceal rapid and radical change.

SECRET OF STRENGTH

Indeed the strength of the British system and its capacity to stand up to periods of great economic and social change, as well as to the even greater strain of total war, has come in large measure from this very combination of flexibility in practice, with the conservatism in matters of form. This helps to facilitate an easy transition to new modes of action and to retain the popular affection and respect for the fundamental political institutions upon which healthy government is based.

Some of these changes are more immediately obvious than others. The most striking, of course, have been the steady reduction in the

powers of non-effective parts of the system—the Monarchy and the House of Lords—by comparison with the elected element, the House of Commons, and the steady expansion of the electorate upon which the latter's power is based. From the narrow franchise of the 18th century which ensured the control of government by the landed classes in the country and the major mercantile interests of the capital, the electorate grew until by 1929 (less than 100 years after the first "Reform Bill") it had been extended to every adult man and woman.

The proposals for electoral reform contained in the Representation of the People Bill now before Parliament are designed to end a few relics of plural voting and to establish the absolute predominance of the democratic rule of "one man—one vote". But in spite of the superficial attractiveness of various schemes of proportional representation, the idea of members representing a defined territorial constituency, corresponding where possible to a real community, has survived unchanged from the days of the smaller electorates of earlier times.

A Coherent Whole

Less obvious, but of equal importance are the changes in provedure and in the distribution of responsibilities within the parliamentary system itself. These have been bound up very closely with the successive extensions of the franchise. For as the masses of the people have made their influence felt on the work of government, the amount that the State has undertaken to do has progressively increased. If the parliamentary system is to work both efficiently and justly, new ways have to be devised of seeing that the legislative programme of successive Parliaments forms a coherent whole and that the intentions of the legislators are properly carried out by an administrative machine which is constantly growing in size and complexity.

These problems have faced all democratic governments in recent times in one way or another; and the solutions attempted have differed according to their fundamental constitutional assumptions. From the British point of view, the practice of the United States forms the most interesting of contrasts to the British system, particularly since the American Constitution itself was an attempt to crystallize a view of the British constitution which was never wholly correct and is now altogether abandoned.

Eighteenth century observers rightly saw that the executive and legislative parts of the British system were to some extent separate in their origins. In theory, the King—in practice, his ministers—performed the executive functions of government. The law-making function was performed by Parliament, and the King's participation in this through his veto power had in fact been abandoned at the very outset of the century.

The Major Principle

What the Americans and others did not clearly grasp was that the actual conventions of government in Great Britain had largely transcended this separation of powers, and that the major principle of British Government was one of close interaction between the executive and Parliament. By the end of the 18th century the former was in fact the Cabinet, a committee of the principal ministers enjoying the confidence of the King, and depending on the support of a majority in Parliament.

With the virtual retirement of the King from direct participation in the work of government, the office of Prime Minister came to provide the essential central link. As Chairman of the Cabinet he was at the heart of the executive, and as leader of the political party commanding a majority in the House of Commons he was able to give direction to the legislative programme.

The Americans on the other hand endeavoured to reproduce literally the system of divided powers, for which there were in their country at the time a number of good practical reasons. As a result they framed a constitution providing for an Executive—the President—separately elected from and independent of the legislature, Congress.

On the rather rare occasions when the President, for personal or party reasons, can command the full support of a majority in both Houses of Congress, he is of course in a position to exercise very considerable authority. But normally he lacks the power to do more than recommend policies which he approves, or veto (with limitations) policies to which he objects. Since the dogma of the separation of powers prevents members of his cabinet from sitting Congress, they cannot, like members of the British cabinet take an active part in defending and piloting legislation through the legislative Chamber nor are they present in Congress to reply to critics of their administration.

Vital Difference

This has a profound effect upon the nature of the President's cabinet itself. It has not got the collective responsibility and authority of the British cabinet, nor do its members enjoy the same individual prestige as British cabinet ministers. They are nominees of the President himself—the formal senatorial consent to such appointments has hardly ever been withheld—and they can be dismissed by him as freely. The range of the President's choice is not confined, as is that of the British Prime Minister, to those members of his Party who enjoy a dominant share in its counsels and command the confidence of their fellow members in Parliament.

The career of a British politician, with its well-marked stages of back-bench member, under-secretary and junior minister with a place in the cabinet, and eventually the premiership as ultimate ambitions, has no American counterpart; the result is the frequent tendency of Congress to regard its functions as essentially critical rather than constructive.

The Premiership in Great Britain obviously confers personal power to a degree which is in harmony with the essential spirit of democratic government. The Prime Minister is no longer subject to certain servitudes which hampered the action of his 18th century predecessors. The Monarch can neither impose persons of his choice as his colleagues, nor veto the choices which the Prime Minister makes himself. The House of Lords cannot overthrow a government in which it has no confidence, nor delay legislation longer than is desirable to test the feeling of the country on some new and contentious point.

Power of Dissolution

The Prime Minister, however, enjoys his power as the leader of a Party to which the electorate has given a majority, and he can be deprived of it as soon as the confidence of that majority is withdrawn. He possesses a single sanction against a recalcitrant House of Commons—the power of dissolution and of an appeal to the electorate.

The conventions of the Constitution would, nevertheless, forbid the Monarch dissolving Parliament at the behest of a Prime Minister who had not got a functioning cabinet and the support at least of a large section of the existing House of Commons. What the power of

dissolution during the normal five-year term of Parliament really means, is that where the balance of Parties in Parliament appears unlikely to afford support for a stable ministry of any kind, the ultimate sovereign, the electorate, can be appealed to without delay to put an end to the situation.

The American President enjoys no such power. On the other hand, the fact of his being outvoted by Congress on a crucial matter does not make it possible for the leader of a rival party to come forward to replace him. The state of deadlock can only be ended by the operation of the immutable calendar with its prescribed dates for elections.

In earlier times, when important legislation was less frequent than under modern conditions, this did not matter as much as it does now. Congress was never prepared to plunge the country into anarchy by denying financial supply, as was theoretically possible. The executive functions could be performed in independence of Congress and the governmental machine kept running.

Mode of Evolution

Now that economic and social problems demand the continual intervention of the legislature, this state of affairs is much harder to countenance and it is not surprising to find would-be reformers of the American system studying the British example to find methods whereby the difficulties inherent in their own may be overcome. Nearly all the fundamental suggestions for changing the American practice reflect consciously or unconsciously some aspect of the British parliamentary scene.

These students of British Government and others find themselves confronted with a scene that not only differs from the past, but is still in process of change. The classic works on the British constitution, written in the more leisurely and spacious days of Victorian England, are no longer altogether reliable guides to the present. But the changes which are taking place are nearly all in accordance with the fundamental principles upon which parliamentary government in Britain has rested.

One of the main principles of the system, and one which has done most to ensure a considered and harmonious programme of legislation, is the old procedural rule that proposals involving expenditure may only come from Ministers, that is to say may only come

before the House of Commons with the assent of the Cabinet. This means that normally the Cabinet decides upon the financial programme for the year and the House of Commons, true to its historic function of representing the tax-payer, makes the necessary grant.

The Party Machine

No single member and no Opposition group can, therefore, try to secure some local or general popularity by proposing additional expenditure on any object; nor of course can legislative policies be voted and the funds to implement them refused, since this would involve overthrowing the existing government and force responsibility on the Opposition.

The newer development—the result of the pressure upon Parliamentary time of the mass of government legislation—is that it is now virtually impossible for a private member to introduce any legislation at all and this privilege may well become obsolete altogether.

Although it is possible to point to a few subjects of legislation where Party considerations are not involved and which a Government may be unwilling to include in its programme, opposition to this change is not very widespread, since it is realised that nearly all legislation involves Party difference and means setting governmental machinery into motion, and that this is best done as part of a wider programme for which only a Cabinet can be responsible. The business of the private member thus becomes one of inducing his Party to take the matter up rather than endeavouring directly to convert the legislature.

Question Hour

On the other hand, there are aspects of the increasing load of cabinet-sponsored business which do cause disquiet, and which may force Parliament to evolve new techniques or to improve upon existing ones. The presence of ministers in the House of Commons has given rise to one practice of great significance—the daily question hour. The ability to question ministers publicly on the operation of their departments constitutes one of the great safeguards against the minor injustices that are always liable to arise in a large bureaucracy, however strong its sense of responsibility, and however high its standards of integrity.

It is by his ability to defend and justify the actions of his department in question-time that the Parliamentary abilities of a Minister

are largely judged, and it is by so doing that he performs one of the major functions which an elected non-specialist can perform, as the head of a highly organised body of specialists who are in the ordinary sense the "executive." But question-time cannot be indefinitely expanded to keep pace with the growth of government; and there are broader questions of departmental organisation or competence which do not lend themselves readily to the technique of question and answer, while they are too detailed for exploration during the full-dress debates on each department which accompany the annual consideration of its financial estimates.

It is probable that a solution is now being worked out by the use of specialist committees of investigation such as the Public Accounts Committee. And it is possible that in course of time the House of Commons will acquire (as Congress already has) a much larger body of experts in its own employ to assist it in its functions of controlling the government.

Two Problems

Two other main problems also confront the Parliamentary system in its present phase. The first of these is shared by Great Britain with all other countries in which legislative power is vested in an elected body. Modern legislation is normally too complex for enactment in detail by any body so pressed for time as Parliament, even if it devolves much of its activity upon its committees. Therefore there has to be delegated legislation on matters of detail—either through Orders in Council, that is in effect through Cabinet action, or by regulation issued by a Ministry.

Delegated legislation involves a dual problem: a problem of law —whether or not the rules made are in conformity with the Acts from which the rule-making authority derives the power in question —and a problem of policy—whether the orders or rules made conform to the intention of the legislative body.

The former involves occasionally, a difference of opinion as to whether the ordinary courts of law are suitable bodies to exercise a supervisory power, or whether the tendency towards the growth of special administrative tribunals or other procedures (for example, in the licensing of food shops) should continue. The second is closely bound up with the pressure on Parliamentary time which in effect often prevents Parliament from using fully the rights of criticism and debate which it possesses.

It is probable that eventually some machinery will be worked out to save Parliamentary time while still ensuring that the will of Parliament is carried out since under modern conditions there is no prospect of abandoning the power of delegated legislation itself.

Unspoken Preconditions

Like much else in British life, the parliamentary system and its ability to meet its new problems depend ultimately upon a number of unspoken preconditions. There must be throughout a genuine sense of responsibility of the member to the electorate, of the Cabinet to Parliament. But this must never go so far as to prevent proper leadership—of the Prime Minister within his Cabinet and his Party and of the Cabinet as a whole within the Party, within Parliament, and within the nation.

The combination of responsibility and independence is a delicate one; but so long as the British system is worked by Parties with a proper sense of self-discipline, and a proper determination to achieve their objectives, however far-reaching, within the framework of the system and not outside it, it can readily stand comparison with any democratic system in any part of the world.

KEATS' CONCEPT OF POETIC GENIUS

PRABASJIBAN CHAUDHURY, M.A., M.Sc.
Visva-Bharati

I. POETIC GENIUS: RATIONAL OR INTUITIVE?

It is not wholly true to say that Keats believed like Shelley in inspiration. It would be truer to say Keats thought highly of the poetic genius and poetry and he could not think how a rational mode of searching after truth can lead us to the perception of harmony which perception is a 'sensation' for him while the perception of truth is 'thought.' He says, "O for a life of sensations rather than of Thought."[1]

Let us first see with what awe and veneration he regarded poetry.

(1) "The last two days however I have felt more confident—I have asked myself so often why I should be a Poet more than other Men—seeing how great a thing it is, how great things are to be gained by it, what a thing to be in the mouth of Fame—that at last the Idea has grown so monstrously beyond my Power of attainment that the other day I nearly consented with myself to drop into a Phaeton—yet it is a disgrace to fail even in a huge attempt, and at this moment I drive the thought from me!"[2]

(2) "Truth is I have been in such a state of mind as to read over my lines and hate them, I am one that 'gathers Samphire, dreadful trade'—the cliff of Poesy towers above me."[3]

(3) "Though no great ministering reason sorts
Out the dark mysteries of human souls
To clear conceiving; yet there ever rolls
A vast idea before me; thence too I've seen
The end and aim of Poesy.
.....
An ocean dim sprinkled with many an isle,
Spreads before me. How much toil!
How many days! what desperate turmoil!

[1] L. No. 29. To Bailey, 22 Nov., 1817.
[2] L. No. 13. To Leigh Hunt, 10 May, 1817.
[3] L. No. 14. To Haydon, 10 May, 1817.

[All citations in this essay are from Keats' letters from H. B. Forman's Edition (1931) and those form Keats' verse are from H. B. Forman's Edition (1931). L. No. signifies Letter number].

Ere I can have explored its wideness,
Ah, what a task! upon my bended knees,
I could unsay those—no, impossible!
Impossible!" (*Sleep and Poetry*).

Thus poetry was a vast Idea before him, it was too great for his conceiving even, not to speak of his mastering it. In such circumstances he could not but snatch at the easy key to the problem of creation of poetry by a human spirit which is limited : the key is 'Inspiration.' A poet must then be inspired by God Himself ; or poetic truth may present itself in a concrete form to the mind of the poet ; Beauty may let herself be caught by the poet at her own sweet will.

(4) "Thank God! I do begin arduously where I leave off, not withstanding occasional depressions ; and I hope for the support of a high Power while I claim this little eminence, and especially in my years of more momentous Labour. I remember you saying that you have notions of a good Genius presiding over you. I have of late have the same thought, for things which (I) do half at Random are afterwards confirmed by my Judgment in a dozen features of Propriety. Is it too daring to fancy Shakespeare, this Presider." [4]

Thus there is no use searching after poetry, you have it in you or not, some higher Power is working behind the mind of the poet.

(5) ". . . . but it is easier to think what poetry should be then to write it—and this leads me on to another axiom. That if Poetry comes not as naturally as the Leaves of a tree, it had better not come at all." [5]

In '*Sleep and Poetry*' he thinks of writing—

(6) "Many a verse from so *strange influence* [6]
That we must ever wonder how, and whence
It came."

Also, in the Sonnet *When I have fears that I may cease to be*, Keats writes—

(7) "And think that I may never live to trace
Their shadows, with the *magic hand of chance*".[7]

[4] L. No. 14, To Haydon, 10 May, 1817.
[5] L. No. 48. To Taylor, 27 Feb. 1818.
[6, 7] Italics ours.

But we should not be blinded by the 'Strange influence' and 'magic hand of chance.' As was said at the start, Keats was not like Shelley, a believer wholly in inspiration. Let us see.

(8) "You will be glad to hear that within these last three weeks I have written 1000 lines—which are the third Book of my poem.[8] My ideas with respect to it I assure you are very low—and I would write the subject thoroughly again—but I am tired of it and think the time would be better spent in writing a new Romance on which I have my eye for next Summer—Rome was not built in a Day—and all the good I expect from my employment this Summer is the fact of Experience which I hope to gather in my next poem." [9]

This requires some commenting, especially when we know that Keats rewrote his *Hyperion* and that he justified his "kisses four" in *La Belle* Dame Sans Merci by saying that "we must temper the Imagination with Judgment".[9a] Again, he writes of *Endymion*.

(9) "I have written independently *without Judgment*. I may write independently *with Judgment* hereafter. The Genius of poetry must work out its own salvation in a man." [10]

Thus genius itself wants some judgment and it seeks and finds it (in a true poet) for its own full being and function. Along with this we should always bear in mind that Keats was all the time moving towards thought and experience of life; he felt that these are necessary for poetry to be real.

(10) "I am three and twenty, with little knowledge and middling intellect. It is true that in the height of enthusiasm I have been cheated into some fine passages; but that is not the thing." [11]

His conception of poetry was great and poetry to be great not only needs inspiration but much thought and experience of life. He did not want to be a 'versifying pet lamb.'

(11) "I hope I am a little more of a Philosopher than I was, consequently a little less of a versifying Pet lamb".[12] His opinion of his own poem *Isabella* shows how he viewed poetry:

(12) "There is too much inexperience of life and simplicity of knowledge in it—which might do very well after one's death—but not while one is alive. 'Isabella' is what I should call were I a reviewer, 'A weak-sided poem with an amusing sober—sadness about it.' There

[8] *Endymion*.
[9] L. No. 22. To Haydon, 28 Sept. 1817.
[9a] Journal Letter to George and Georgiana Keats, April, 1819.
[10] L. No. 85. To J. A. Hessey, 9 Oct. 1818.
[11] L. No. 107. To Haydon, 8 March, 1819.
[12] L. No. 119. To Miss. Jeffrey, 9 June, 1819.

is no objection of this kind to 'Lamia'—a good deal to 'St Agnes Eve'—only not so glaring." [13]

Keats was a conscious poet, he thought on the nature of poetry, chose his words deliberately and tried to produce effects. His poetry shows workmanship, and it is not like the poetry of Shelley who wrote inspiredly. To Keats poetry came, of course, as naturally as the leaves of a tree, but this naturalness is the naturalness of thought and deliberation. It is not laboured, yet it is not as simple as the babbling of a child. His *Odes* show how poetry may incorporate with thought yet remain poetry.

So we conclude that though Keats believed in a way in inspiration as the source of poetry, he did not go to any extremes and implicitly recognised a rational order in the otherwise mysterious process of poetic creation.

II. Poetic Genius: Personal or Impersonal

On the question of the personality of a poet Keats' opinion is definite. A poet has no personality, in the sense that he can identify himself with any personality and so believe in any truth of nature or morals for the time being. He has no philosophical doctrine of his own, no ready-made theory and precepts. He is open-minded.

(13) "Men of Genius are Great as certain ethereal chemicals operating on the Mass of natural intellect—but they have not any individuality, any determined Character—I would call the top and head of those who have a proper self,—Men of Power". [14]

(14) "And at once it struck me what quality went to form a man of achievement, especially in literature, and which Shakespeare possessed so enormously—I mean Negative Capability, that is, when a man is capable of being in uncertainties, mysteries, doubts, without any irritable reaching after fact and reason." [15]

(15) "We hate poetry that has design upon us...Poetry should be great and unobtrusive". [16]

(16) "As to the Poetic Character itself (I mean that sort of which, if I am any thing, I am a Member: that sort distinguished from the Wordsworthian or egotistical Sublime, which is a thing *per se* and stands alone) it is not itself—it has no self—it is everything and nothing—it has no character—it enjoys light and shade; it lives in gasto, be it foul or fair, high or low, rich or poor, mean or elevated.

[13] L. No. 143. To Woodhouse, 21 Sept., 1819.
[14] L No. 29. To Bailey. 22 Nov. 1817. [15] L.No. 30, To George & Thomas Keats 28 Dec. 1817. [16] L.No. 41. To Reynolds, 3 Feb. 1818.

It has as much delight in conceiving an Iago as an Imogen. What shocks the virtuous Philosopher, delights the camelion Poet. A poet is the most unpoetical of anything in existence; because he has no Identity—he is continually in for and filling some other Body".[17]

Thus Keats' conception of the poet may be very like that of a catalytic agent; he helps thoughts and emotions to fuse and blend and to form a new product but he himself remains in the end unchanged and so dissociated from the product. This impersonality of the poet has been much advocated by T.S. Eliot, [18] the analogy of the catalytic agent is his. This quality is dramatic, and we know how Keats was moving towards the drama, his greatest amibition in life.[19] This view of the poetic genius has the support of other aesthetic philosophers. Hegel [20] showed that the artist realises his artistic nature best by submitting completely to his subject and losing himself in it. Croce also voices his opinion which is almost a sentiment with him; aesthetic activity is the simplest of all the other activities of the spirit, logical and practical; so the artist, as artist, is not concerned with any question of truth or falsehood, good or bad; he simply expresses and thus creates beauty.

We should note, incidentally that Keats' 'Negative Capability,' as Murry has rightly pointed out, has a positive side. [21] It means detachment from any particular thought, emotion or character but attachment to everything, it asserts that the poet has an 'extraordinary organic sensibility' and can identify himself with all kinds of objects. Keats loved to be a 'Camelion Poet', he had the extraordinary capacity and intensity of imagination to identity himself with objects external to him.

(17) "No sooner am I alone than Shapes of epic greatness are stationed around me, and serve my spirit the office which is equivalent to a Kings' body-guard—the 'Tragedy with Sceptered' pall, comes sweeping by'. According to my state of mind I am with Achilles shouting in the Trenches, or with Theorcritus in the Vales of Sicily".[22]

This losing in other characters is also his pleasant escape from the dull world—

17 L.No. 88. To Woodhouse, 27 Oct. 1818.
18 See *Tradition and Individual Talent*.
19 See L.No. 156. To Taylor, 17 Nov., 1819.
20 *Philosophy of Fine Arts*, Vol. I
21 *Keats and Shakespeare*, p. 48
22 L.No. 89: To George & Georgiana Keats, Oct. 1818.

(18) "I scarcely remember counting upon my happiness—I look not for it if it be not in the present hour—nothing startles me beyond the Moment. The Setting Sun will always set me to rights—or if a Sparrow come before my window I take part in its existence and pick about the Gravel" [23] And we know how he identifies himself with the nightingale of his ode, and when he is reminded of this identification as made only in imagination, he says:

(19) "Forlorn ! the very word is like a bell
To toll me back from thee to my sole self
Adieu ! the fancy cannot cheat so well
As she is fam'd to do, deceiving elf" [24]

The 'Sole self' is too narrow for his experiencing of life. Thus the very thing which the 'virtuous philosopher', Plato, forbade, [25] *viz.*, impersonation, Keats takes up as a boon to humanity and a source of power for a poet. This lack of personality in a poet does not make him insincere, he fully feels for the moment what he writes; only that he can at two moments feel two contradictory things, he has equal artistic sympathy with Iago and Imogen. This impersonality involves the 'myriad-mindedness' of which Raleigh [26] speaks in connexion with Shakespeare. Of course, the poet then cannot have a consistent philosophy, but that is not wanted; what is wanted is that he should present us with harmonious wholes of experience, for the time being fully alive and believed in, and so claiming belief from us. Poetic truth is different from truth of philosophy, and so we can say that a poet may give us all kinds of thoughts and emotions inconsistent in themselves, yet he is sincere if the presentations given at a time 'feel right', that is, if they produce in us a 'willing suspension of disbelief' as Coleridge thought poetry ought to create. So that, we must recognise that sincerity and impersonality in a poet are not incompatible.

For Keats, we have thus seen, a poet should be impersonal (yet not insincere) and his poetry unobtrusive.

[23] L.N. 29 : To Bailey, 22 Nov. 1817.
[24] *Ode to a Nightingale.*
[25] *Republic*, Book III, 394—397
[26] See his *Shakespeare*, chap. I.

LATE EIGHTEENTH CENTURY CALCUTTA AND LIFE IN ITS EUROPEAN COLONY

WILLIAM C. POOL*

State College, San Marcos, Texas, U.S.A.

I

GEOGRAPHICAL SETTING

Calcutta is situated in 22°24′ north latitude and 88°22′ east longitude on the east or left bank of the Hoogly River, a branch of the Ganges. It has an elevation of eighteen to twenty-one feet above mean sea level and received its name from a village which formerly occupied the site of Bow Bazar.[1] The name, Calcutta, is supposed by some to be connected with the worship of the goddess Kali.[2] The soil on which the countrymen of Job Charnock established their fort and trading post in 1690 has been formed at a comparatively recent date by the alluvial deposits, characteristic of the Gangetic delta; excavations made for tanks and foundations have disclosed layers of sand and clay The climate is hot and moist. The mean temperature averages 79° Fahrenheit, the mean maximum being 102° in May and the mean minimum 48° in January. The average temperature during the hot season is 85°, during the rains 83°, and during the cold season 72°. Humidity averages 78% of saturation and the annual rainfall averages 60 inches; the average number of rainy days is 118.[3]

A GENERAL DESCRIPTION OF CALCUTTA IN THE 1780's

In the 1780's and 1790's the city of Calcutta proper stretched along the east bank of the Hoogly for a distance of approximately six miles but its breadth was "in no part very considerable."[4] The southern boundary was recognised to be a small stream, tributary to the Hoogly, known as Tolly's Nullah. This stream separated

* He was in India during the War as a pilot in the United States Army Air Corps. While in this country, he became interested in Indian history and constitutional development.

1 See the enclosed copy of Upjohn's map of Calcutta, 1793.
2 *The Imperial Gazetteer*, IX, 260f.
3 *Ibid.*
4 *The Modern Traveller*, III, 40.

Calcutta from Kidderpoor,[5] Allypoor,[6] and Garden Reach to the south. The northern boundary began on the Hoogly near the vicinity of Old Powder Mill Ghaut and ran slightly south-east until it intersected the Marāthā Ditch, an entrenchment constructed earlier in the century for defense purposes. The eastern boundary followed the Marāthā Ditch generally southward until a point was reached south of the English Burial Ground where the boundary became irregular until it once again reached the meanderings of Tolly's Nullah.[7] Modern Circular Road parallels the old Marāthā Ditch, thereby cofining the extent of the Calcutta of Hastings and Cornwallis to the region between Circular Road and the river.

Mention has already been made of the towns to the south. On the north Calcutta was bordered by Chitpur, Cossipur, and Dum Dum; Barrackpore was located still farther north and was connected to Calcutta by a well-defined road.

Located to the north of Tolly's Nullah was a large, semi-rectangular, open area known as "the course" and the "esplanade." New Fort William stood in the west central portion of this open space, which was bisected by two of Cacutta's oldest roads known today as the Old Course and Ellenborough Course.[8]

This clearing was bordered on the east by Chowringee; "many magnificent houses"[9] appeared on this side of the esplanade, beyond which other "stately edifices"[10] could be seen. Esplanade Row formed the northern boundary of the esplanade. North of this street and west of Cossitollah and Chitpur roads stretched the major European section of Calcutta. Court House, Council House, and Post Office streets ran northerly from Esplanade Row and led to the vicinity of the Great Tank Square, a public square which has been renamed Dalhousie Square. The government house, the customs house, the supreme court, St. John's church, old Fort William, and the Writer's Building were the outstanding structures in this quarter of town.[11] Aside from the public buildings named above, many of the houses of the European inhabitants were located nearby. Other stately homes were located along the river to the south of Calcutta in a section

[5] The spelling is taken from Upjohn's *Map of Calcutta and its Environs*, 1793. Modern spelling differs; the town appears as Kidderpore on the *Map of India and Burma*, National Geographic Society, 1946.

[6] Now known as Alipore, *Map of India and Burma*, National Geographic Society, 1946.

[7] A. Upjohn, *Map of Calcutta and its Environs*, 1792-1793.

[8] *Imperial Gazetteer*, IX. 288 (Map facing the page)

[9] *The Modern Traveller*, III, 40f.

[10] *Ibid.*

[11] Upjohn, *Map of Calcutta.*

known as Garden Reach. Belvidere House, the home of Warren Hastings, was constructed south of Tolly's Nullah in Alipore.[12]

Behind the more imposing European section was the Indian quarter, deep, black and dingy, with narrow croocked streets and small huts of earth, cow-dung, and matted bamboo. Pools of dirty water contaminated the atmosphere. Coco trees and small gardens surrounded each miserable dwelling. A few very large and very dirty houses of Grecian architecture denoted the residences of wealthy natives. Add to this outline:

> A crowd of people in the streets, beyond anything ever seen even in London...and old men, lookers on, perched, naked as monkeys, on the flat roofs of the houses; carts drawn by oxen, and driven by wild looking men with thick sticks...a constant creaking of wheels, which are never greased in India, a constant clamour of voices, and an almost constant thumping and jingling of drums, symbols &c. in honor of some of their deities; and add to all of this, a villanous smell of garlic, rancid coconut oil, sour butter, and stagnant ditches; and you will understand the sights and smells of what is called the "Black Town" of Calcutta.[13]

In 1780 the Indian part of the town was described by William Mackintosh in *Travels in Europe, Asia, and Africa* (2 volumes, 1782) thus:

> It is a truth that, from the western extremity of California to the eastern coast of Japan, there is not a spot where judgement, taste, decency, and convenience are so grossly insulted as in that scattered and confused chaos of houses, huts, sheds, streets, lanes, alleys, windings, gullies, sinks, tanks, which, jumbled into an undistinguished mass of filth and corruption, equally offensive to human sense and health, compose the capital of the English Company's Government in India. The very small portion of cleanliness which it enjoys is owing to the familiar intercourse of hungry jackals by night and ravenous vultures, kites, and crows by day. In like manner it is indebted to the smoke raised on public streets, in temporary huts and sheds, for any respite it

[12] *The Modern Traveller*, III, 40f.
[13] *Ibid.*, 49f.

enjoys from mosquitoes, the natural productions of stagnated and putrid waters.'[14]

When all of these diverse and varying factors were moulded into one, the physical make up of the vast oriental city of Calcutta was the result. Even by 1790 Calcutta was a large city; the home of some five hundred thousand souls.[15] The population of Calcutta was a mixture of European and Asiatic; with regard to the European colony, Calcutta, besides the dominant British colonial, was populated by adventurers and adventuresses from every western country and of every western nationality; some came for legitimate trade; some came for illegitimate gains. Here on the banks of the Hoogly the two civilizations came into direct contact with each other—an unwholesome society, which has, in some measure, persisted to modern times, was the result.

The cover of darkness furnished an excellent screen for the nocturnal operations of thieves, ruffians, and armed bands of thugs. In July, 1787, for example, Calcutta was plagued with "great irregularities and outrages" committed by various gangs of "Coffres, Manilla Men, and Malays"[16] which had deserted the ships on which they had arrived. Other nightly trouble came from local bands of dacoits or from those of low class European stock. In the fall and early winter of 1788 the alarms of burglaries, riots, and assaults were almost constant. A great variety of these complaints came from a quarter of Calcutta which "abounded with low Taverns kept by Italians, Spanish, and Portugueze."[17]

The adventurers of England—company factors, private traders, and, in general, rascallions—who came out to Bengal during the late decades of the eighteenth century were plunged into this unique setting and it was these conditions which, when brought to play upon the character of the English, had a great influence upon the organization of the European society and the manners and customs of late eighteenth century Calcutta.

II

Calcutta Society, 1780-1800

The European Society of Calcutta was regulated by the season of the year; most social events took place during the cold season

[14] *Imperial Gazetteer*, IX, 265 (citing William Makintosh).
[15] In 1802 the population of Calcutta was an estimated 600,000. *The Modern Traveller*, III, 30.
[16] W. S. Seton-Karr, *Selections from Calcutta Gazettes*, I, 191. (Subsequent citations listed as Seton-Karr, *Selections*.)
[17] *Ibid.*, I, 275.

which lasted from October until March. This society was not without its caste system:

> The Brahaminical institution of caste...seems to have communicated its principles to the ranks and classes of European society in Calcutta. A civilian's lady considers herself a superior being to the wife of an army officer; and the latter looks down with contempt upon the partner of a country captain, who, in her turn, despises the shopkeeper and frets if neglected by the merchant's wife Society in Calcutta, therefore, is a formation of parties, and there is nothing like a general or liberal intercourse among Europeans...In short, the only general Society at Calcutta is at the Government House, to which every man having the rank and character of a gentleman is invited frequently. [18]

Sharp lines of demarcation, therefore, divided the European society of Calcutta into many shall groups with the position of the husband the determining factor in class position.

The homes of the European colonial varied in size and beauty corresponding to the rank and station of the owner. The rent scale varied according to the section of town in which the property was located. In 1784 a "lower-room house located east of China Bazaar and consisting of a hall, two bed rooms, a verandah, a bottleconnah, cook room, and necessary house" was advertized as presently renting for 100 Sicca Rupees per month.[19] About the same time another "lower-roomed Garden House in Hoogly, very near Chinsurah," was advertized for sale. This home rented for 100 Sicca Rupees per month also. Such, however, was not true in the case of dwellings in the vicinity of the Esplanade where, in 1785, a large roomy house enclosed by a spacious uniform compound brought the owner 450 Sicca Rupees per month.[20] A house on the east, or Chowringee, side of the Esplanade had been reduced from 600 to 500 Sicca Rupees.[21] During the spring of 1786 a "valuable estate" situated south of the old Riding School and consisting of a "most elegant and spacious House" rented for 850 Sicca Rupees monthly. This house consisted of two halls, twelve chambers, two open "verandahs" to the southward, and two "close verandahs" to the north. The house and its

[18] *The Modern Traveller*, III, 55.
[19] Seton-Karr, *Selections*, I, 34. Sicca Rupee was the standard rupee.
[20] *Ibid.*, I, 113.
[21] *Ibid.*, I, 114.

offices were pucca-built of the best materials; the cost was more than 75,000 Sicca Rupees, and the buildings were offered for sale, by auction, along with "one beegah, fifteen cattahs, and eight chittacks" of ground. [22] Rents were only slightly lower in the vicinity of the Great Tank. In 1788, for example, a house on the south-west corner of the tank brought a monthly rent of 350 Sicca Rupees. The high rents in the vicinity of the Esplanade indicate that this quarter of town was preferred over other less desirable sections.

In the eighteenth century, work occupied much less of the European's time in Calcutta than now. For instance, the young civilian went to office during the hot weather from 9 a.m. to 12, and during the cooler weather from 10 o'clock to 1·30 and again from 7·30 until 9 in the evening. When a dispatch had to be sent to England special attendance in the evening was required. This easy going pace of the official rank and file was adopted by the rest of the community and was broken only by the arrival and departure of ships for Europe, then the comfortable jog-trot was resumed. [23]

Shortly after sunrise an early morning walk or ride was taken by most of the men and some of the ladies. A light breakfast came about 9 o'clock, or earlier. Two o'clock was the usual hour for dinner. The ordinary bill of fare for this meal consisted of soup, roast fowl, curry and rice, mutton pie, a forequarter of lamb, rice pudding, tarts, cheese, and excellent Maderia. Ladies either wore ornamental caps or had flowers intermixed in their tresses. Powder was used in great quantities on the hair. Wine was the heaviest family article; even the ladies drank at least a bottle per diem, while the gentlemen consumed four times that amount. After such indulgences the ladies of Calcutta retired, not to chat but to sleep, a refreshment that alone enabled them to appear with animation in the evening.

At sunset Calcutta became alive again; society went out for its airing. Those not owning vehicles walked amongst the trees and shrubs around the Greak Tank (Lall Diggee) or on the ramparts of the old fort. The more prosperous went in chariots and phaetons of English built. The roads in and about Calcutta were very bad, the one along the river did not exist at this time. The "course" was the only drive, but the dust, for which it was noted, tempered the enjoyment of an airing taken there. Many resorted to the river

[22] *Ibid.*, I, 168.
[23] H. E. Busteed, *Echoes from Old Calcutta*, 121.

for its cooling breezes, though the water surface and banks presented many unsavory sights. Private budgerows and pinnaces were then in style.

On return from the course or river, tea and coffee were served in every house. Formal and friendly visits were paid at this early hour; each visit was short, as a lady would possibly have several to pay before hurrying home to receive her own callers. Gentlemen were also allowed to make their calls in the evening after tea, and if, on entering a home, asked to lay aside their hats, it was understood that they were invited to stay for supper. This last meal of the day was generally announced at ten o'clock, music or cards filling up the interval; the company generally broke up about midnight. [24]

Another account describes the Calcutta night in this manner:

> As evening closes in the crowds of carriages disperse; about half an hour after, you see the glare of torches in all directions, lighting the coaches and palankeens hurrying along to the splendid entertainments, of which there is a constant succession among the opulent and luxurious inhabitants of Calcutta. At twelve you may see them returning home; and if the oppressive heat drives you, as it often does, to the roof or balcony of your house for air, soon after, when all is dark and silent around you, the cry of jackals, suddenly and wildly breaking forth, then ceasing...may be distinctly heard. [25]

What were some of the splendid entertainments of Calcutta? As early as 1784, the Calcutta *Gazette* speaks of the rapid progress which "we are making in all those polite and refined entertainments, which have so strong a tendency to humanize the mind, and render life pleasing and agreeable."[26] The elegance of the amusements of Calcutta, it was boastingly reported, would shortly vie with most of the cities "even in Europe." Immediately following the above editorial, an announcement was made that "on Monday evening the Comedy of *The Merchant of Venice* was performed here to a very full theatre. Shylock never appeared to greater advantage."[27]

Theatricals were in special favor amongst Caltutta pleasure seekers; the subscription theatre was located across the street and north of the Writer's Building which protected the audience from

[24] *Ibid.*, 122f.
[25] *The Modern Traveller*, III, 42.
[26] Seton-Karr, *Selections*, I, 27f.
[27] *Ibid.*

the south winds. The theatre was situated on Theatre Street immediately west of Old Fort and Clive streets. Shakespeare was a great favorite among theatre-goers and in the spring of 1784 *Hamlet* was performed at the theatre and was "received with very great applause."[28] In November of the same year *Hamlet* was repeated but the managers thought it proper to omit the farce of the *mock doctor*. Handel's Messiah was presented in the spring of 1786 "with astonishing success."[29] During the year 1788 *The Merchant of Venice* was repeated ; this time "Shylock was accurate and spirited, and Portia elegant and interesting ; her dress was much remarked and admired."[30] Later on a merited performance of *Richard III* was well received by the theatre public.[31]

The above examples, taken at random, will give the reader some notion of the type of entertainment presented by the Calcutta theatre. The acting was done by an all male cast and performances were by no means confined to the cool weather. It is interesting to note that shortly before his death Sir William Jones presented the Indian drama of *Sacontalah*, or the *Fatal Ring*, for the benefit of insolvent debtors. The native drama exhibited "a most pleasing and authentic picture of old Hindu manners."[32]

Music is closely related to the theatre. As early as 1784 piano-fortes, piano-fortes with organs underneath, piano-forte guitars, and an assortment of new music was advertized as a part of the stock of Baxter and Ord.[33] By 1797 Calcutta sported an orchestra which consisted of 15 violins, 6 tenors, 4 horns, 6 bassoons, 6 violincellos, 2 double basses, 1 serpent, 2 trumpets, 4 flutes, 6 clarinets, and a set of kettle drums, and a bass drum. On February 27 and March 3, 1797, this orchestra, "consisting of the largest number of performers ever assembled upon any other occasion, either in Calcutta, or, as we believe, in any part of India" gave a performance for the benefit of the Free School Society ; the program consisted of music from the works of Handel.[34]

The lottery was another form of amusement which drew the attention of the Calcutta pleasure-seekers. Lotteries were held with great regularity and listed a variety of prizes. In 1784 the

[28] *Ibid.* I, 12.
[29] *Ibid*, I, 149.
[30] *Ibid.*, I, 270.
[31] *Ibid.*, I, 247,
[32] *Ibid.*, II, 233,
[33] *Ibid.*, I, 47.
[34] *Ibid.*, II, 468.

Calcutta *Gazette* reports "the demand for tickets in the Calcutta lottery is astonishingly great. A Society of Gentlemen have subscribed for 500 tickets.[35] In March, 1784, a lottery consisting of four hundred tickets at one hundred Sicca Rupees each carried as first prize a diamond ring worth 4,000 Sicca Rupees, and, as second prize, a "handsome Europe Chariot, with harness" worth 3500 Sicca Rupees. In December, 1788, a lottery was held with the first prize being the large and spacious bazar or market belonging to Mr. Tiretta, an Italian merchant. This property was described as producing a regular monthly income of 3500 Sicca Rupees, and with proper "attention and management," could be made yield a much larger revenue. The second prize in this grand lottery consisted of a piece of ground north of the bazar, and the third prize was "a convenient upperroomed House situated south of the Bazar... standing upon one biggah of ground." This lottery consisted of 3200 tickets at "one Hundred Sicca Rupees each ticket."[36]

Masquerades were another very common form of amusement in the old days; various female costumes for gentlemen were advertized for hire and evidently fun raged fast and furious, On March 13, 1788, a gentleman by the name of Selby informed the "Ladies and Gentlemen of the Settlement, that the last masquerade for the season will be at the Old Court House on this day." The prospective guests were assured that "the House will be illuminated in a superb style...and at the same time perfectly cool. The admission was fixed at a Gold Mohur per ticket."[37] As an example of characters portrayed by the fun-makers, a 1789 masquerade listed, among others, a "Jew Pedler, a Hindostanee Girl, a Shaving Barbar, very good, a Clown, a Methodist, and a Chimney Sweeper."[38] In February, 1790, the most "distinguished characters" at the last masquerade of the season included a group of "Indostany Natch Girls" with their attendants, a recruiting part, and a tailor riding his goose.[39]

During the cold season the thrill of the Calcutta race track added spice to the round of amusements. The races commenced early each morning, the first horses being started at seven-thirty. Large crowds gathered at the track to watch and gamble on horses such as Mr. Stone's "Creole," Mr. Blunt's "Bullock," Mr. Yeats's "Rose-bud," Mr. Sedlie's "Thats-your-sort" and "Never Won,"

35 *Ibid.*, I, 14.
36 *Ibid.*, I, 292-293.
37 A Gold Mohur was equivalent to 15 Sicca Rupees.
38 Seton-Karr, *Selections*, II, 210.
39 *Ibid.*, 240.

and Mr. Caldwell's "Never Lost." After the race each morning, a numerous party retired to breakfast in tents erected in an extensive enclosure a short distance from the track. A number of tents so disposed as to form one spacious apartment, contained the breakfast tables. After breakfast, the company moved into an adjoining tent, handsomely fitted up and boarded, for the purpose of dancing. The dances, once commenced, were kept up with gaiety until two in the afternoon.[40]

Special occasions such as the King's birthday, Christmas, and New Year's called for special celebrations. The following account of a New Year's ball is taken from the *Gazette* of January 3, 1788.

> A very large and respectable company, in consequence of the invitation given by the Right Hon'ble the Governor-General, assembled on Tuesday, at the Old Court House, where an elegant dinner was prepared. The toasts were as usual echoed from the cannon's mouth, and merited this distinction from their loyalty and partiotism.
>
> In the evening, the Ball exhibited a circle, less extensive, but equally brilliant and beautiful with that which graced the entertainment in honor of the King's birth-day. Lady Chambers and Colonel Parse danced the first minuet, and the succeeding ones continued till about half after 11 o'clock, when the supper tables presented every requisite to gratify the most refined Epicurean. The ladies soon resumed the pleasures of the dance, and knit the rural braid, in emulation of the Poet's Sister Graces, till four in the morning, while some disciples of the Jolly God of wine testified their satisfaction in Paeans of exultation.[41]

Another example of the night life of late eightteenth century Calcutta was the London Tavern, owned and operated by two gentlemen named Martin and Parr. Extensive improvements were made in this establishment during the hot season of 1785, when the managers had

> Their very large and extensive Rooms fitted up in a Rural Style for the reception of company every Thursday. The elegant manner in which they will be illuminated and the neatness of the decorations on the occasion, they

[40] *Ibid.*, 376f.
[41] *Ibid.*, I, 243f.

> imagine will be as striking as the plan itself is novel in this country. They will be laid out in several rural walks, diversified, they trust, wit taste and fancy ; and will have several alcoves conveniently interspersed in them...A band of music likewise, as good as can be provided, consisting of French horns, clarionets, &c, will attend for the entertainment of the company. The accommodations will be so arranged that a variety of parties may enjoy themselves without mixing with others, or being subject to the intrusion usual at public places of amusement.
>
> The expense attending this agreeable mode of spending the night, will be only four Rupees for admission ticket, except where a person by choice chooses to incur greater.[42]

The card table has been referred to as the chief occupation of some of the gentlemen of the time. High play was one of the prominent fashions amongst the upper society in England and when this vice was imported into Calcutta it flourished with tropical luxuriance. The games in vogue seem to have been Tredille, Put, five card Loo, and Whist.[43]

Eligible European women were extremely scarce in Calcutta during this time—in fact, the supply never caught up with the demand. An attractive European woman, if single, remained single only a short time and Calcutta widows were urged to re-marry. These hasty marriages often led to much dissatisfaction in the domestic lives of many couples. One source records :—

> On the slightest attack of illness the wife found a pretext for leaving (for Europe) a husband to whom she had no attachment nor had he for her; in various cases the ship had scarcely reached Kedgiri, before the husband had supplied himself with a seraglio of black dames. Cases have even been known when the doctor was bribed by the husband to give an order for a change in climate.[44]

Therefore, when an European woman could not be had a loose Indian woman might be persuaded to take her place in the bed of the English master. This accepted custom is vividly illustrated by William Hickey, who, shortly after the death of his wife, wrote :—

[42] *Ibid.*, I, 113-114.
[43] Busteed, *Echoes from Old Calcutta*, 149.
[44] Raja Binaya Krishna Deb, *The Early History and Growth of Calcutta*, 254.

> I had often admired a young Hindostanee girl who sometimes visited Carter at my house, who was very lively and clever. Upon Carter's leaving Bengal I invited her to become an inmate with me, which she consented to do, and from that time until the day of her death, Jemdanee, which was her name, lived with me, respected and admired by all my friends by her extraordinary sprightliness and good humor.[45]

EDUCATION

The oldest Christian school in modern Calcutta is the Calcutta Free School established in 1789 from the funds of the Old Calcutta Charity and the Free School Society[46]. The fund of the Free School Society was established in 1789 and 1790. The plans for its institution were settled, to be specific, on December 21, 1789[47]. By April 1, 1790, the *Gazette* was able to announce the success of the enterprise. At this time, twenty-nine had been admitted to the institution—seventeen boys and twelve girls.[48]

Before the establishment of the Free School, private tutoring in the homes of individual teachers provided the children of Europeans with an education. In June, 1784, a private teacher was advertizing for a "small number of pupils not exceeding sixteen". The school keeper had taken a convenient and airy house, situated in the healthy part of Calcutta" for the purposes of instruction[49]. In November, 1785, John Stansberrow proposed "keeping a school for the purpose of educating children, male and female, upon the most reasonable terms". Instruction was offered in "Reading, Writing, and Arithmetic;" in addition girls were to be taught "Needle-work and Lace-making." Stansberrow, who lived in a "commodius garden at Mirzapoor," meant to pay the greatest attention to education and good morals. His school was limited to twelve boys and twelve girls and and his fee was 25 Rupees for boys, 30 Rupees for girls, and 16 Rupees for day students[50].

The shopping centers of the 1790's often listed books among the items for sale. On July 26, 1787, Ord and Knox advertized a collection of new books, part of which were the following: Gibbon's Roman

45 Alfred Spencer (ed.) *Memoirs of William Hickey* III, 264.
46 *Imperial Gazetteer*, IX, 284.
47 Seton, Karr, *Selections*, II, 237.
48 *Ibid.*, 253.
49 *Ibid.*, I, 46.
50 *Ibid.*, I, 119.

Empire, Biographical Dictionary, Knox's British Empire, American Farmer, Blackstone's Commentaries, Newton's Milton, Chesterfield's Letters, and Goldsmith's works[51]. By February, 1788, Calcutta had a circulating library for the benefit of "gentlemen at a distance who cannot procure Books otherwise than by purchase".[52]

Although "a mere man of letters, retired from the world and allotting his whole time to philosophical or literary pursuits, is a character unknown among Europeans resident in India",[53] a small group of Calcutta intellectuals led by Sir William Jones organized the "Asiatick Society of Bengal" on January 15, 1784. This learned society was instituted as a society for "inquiring into the history and antiquities, the arts, the sciences and literature of Asia" and was organized along lines similar to those of the Royal Society at London. On January 22, 1784, a letter was forwarded to Warren Hastings and his Council requesting his patronage[54]. The charter members numbered, among others, the following gentlemen: John Hyde, William Jones, John Carnac, David Anderson, William Chambers, Francis Gladwin, Jonathan Duncan, Thomas Law, Charles Wilkins, John David Paterson, Charles Chapman, Charles Hamilton, and George Hilaro Barlow[55]. The society nominated Sir William Jones as president after an invitation to become president had been extended to and declined by Warren Hastings.

The first volume of articles published by the Bengal society includes two articles by Jones, one by Thomas D. Pearse titled "Astronomical Observations in Fort William and Between Madras and Calcutta," one by Charles Wilkins titled "A Royal Grant of Land; Engraved on a copper plate and discovered among the ruins of Mongueer," another by Wilkins titled "Inscription on a Pillar near Buddal," one by William Chamber titled "Some Account of the Sculpture and Ruins at Movalipuram," and one by Ruben Burrow titled "Friction in Mechanics".

The Calcutta reading public also kept in close touch with England and the continent through the medium of European news being reprinted in the papers of Calcutta, Madras, and Bombay. The news items concerning affairs at home and on the continent appeared much more frequently after the beginning of the impeachment of Warren Hastings and the outbreak of the French revolution. An extract

[51] *Ibid.*, I, 218.
[52] *Ibid.*, 281f.
[53] *Asiatic Researches*, I, Introduction.
[54] *Ibid.*, iv.
[55] *Ibid.*, v.

taken from the London *Chronicle* and appearing in the *Gazette*, June 9, 1785, reads :—

> London 13th December.—Died, Dr. Samuel Johnson, at his house in Bolt Court, Fleet Street, age 76[56].

In the early part of 1785, the British settlement in Calcutta received news of the Pitt India Act, 1784,—anger knew no bounds. The sentiments of the Pro-East India inhabitants was expressed in the following poem addressed "to the British Inhabitants of India" :

Fellow-countrymen !

The moment's arrived that determines if we
Most obsequious vassals or freemen shall be;
The Parliament Act in the dog-days so famous,
Of eighty and four, is arrived here to tame us.
Proscribed in the Statute Book, (Statutes at large,)
As thieves not deserving protection or charge,
From the best constitution in which we were born,
Unheard we're condemned, and held out to the scorn
Of the world, as men guilty of crimes that deprive us
Of Jury and Judge: to despair it will drive us !
Stand forth then, my merry men, citizens all,
Don't pocket these injuries tamely, but call
An assembly; assert your pretensions and merit ;
Paint your rights and your wrongs with the brush of high spirit,
And tell the good Prince of his people, how he
Is deceived: and to him represent as how we,
His battles have fought with the spirit of men
Who conquer, and plunder, and conquer again.
Our bodies so weakened by liver and bile,
What in Europe a pleasure is, here is a toil,
The case comes so pat in, I needs too must tell ye on,
The Parliament Act which first sowed the rebellion
The Coggidge they burnt, seized the ships in the road,
Tarred and feathered all English who doubled Cape Cod.
Tho' then the Bostonians made such a fuss,
Their example ought not to be followed by us.
But I wish that a band of good Patriot-wallahs
(Whose weight—that is heaviness—consequence follows)
Would stand forth with sagacious discrimination,

[56] Seton-Karr, *Selections*, I, 99.

Point out every wound in this d—d compilation
To citizen-fellows, who want penetration.
And rouse all the rage of their rough indignation
Forgive this strong language, (forgive ! who would not?)
Without warmth I can't write, for the weather grows hot.*
Our interests in jeopardy ! now is the time
When delicate stuff should be reckoned a crime.
The disease at a crisis is; now is the moment
To use this practical purgative comment:
Pitt sticks in your gizzards, then purge him away,
And your healths will return—so, what more can I say?

ANTI-BILLIOUS

*It is now as hot here as in the dog-days in England, when the Act was passed[57].

In the early 1790's European items in the *Gazette* became more frequent because Warren Hastings, a favorite of all Calcutta and Bengal, was on trial in the mother country and the old regime, which was personified by the Bourbon monarchy, was on trial in France. The Calcutta paper expressed the belief that the Hastings trial would soon be concluded, that he would be acquitted and have the honor of a peerage conferred on him.[58] In 1792 the English papers received in Calcutta contained "scarcely any article of domestic intelligence, but are filled with details of French affairs in the present alarming crises of that country."[59] The execution of Louis XVI was made public with the "deepest regret" and described as a "dreadful catastrophe"[60]. The public execution of Maria Antoinette was reported to the people of Bengal as "extraordinary" news[61]. The acquittal of Warren Hastings, "the saviour of India"[62], was received with great rejoicing in Calcutta and environs.

57 *Ibid.*, 92-93.
58 *Ibid.*, II, 274.
59 *Ibid.*, 355.
60 *Ibid.*, 370.
61 *Ibid.*, 389.
62 *Ibid.*, 155.

BRITISH EMPIRE—LIQUIDATION OR REVIVAL ?

CHANDRIKAPROSAD BANERJI

Lecturer in History, Central Calcutta College.

It was in the midst of the second World War that Mr. Churchill, the then Premier of Britain thundered that he had not become His Majesty's first minister to preside over the liquidation of the British Empire. Since then much water has flown down the Thames. The Conservatives have been overthrown, a Labour Government is entrenched in 10, Downing Street and Mr. Churchill has gone over to the opposition. The British Empire, no longer spoken of as an Empire but a Commonwealth, despite Churchill has shrunk in area by the loss of India and Burma, the latter having quitted the Commonwealth altogether. Instead of the vast Indian Empire, there are three independent Dominions of India, Burma and Ceylon. The plaintive Winstonian complaint that "the Socialists, on gaining power threw themselves into the task of demolishing our long-built up and splendid structure in the East" seems to be a funeral oration on the British Empire.

But what is the real picture ? It is as emphasised in a recent address of Professor Lowell Ragaz of George Washington University to a company of American businessmen. "Britain," he said "has built and lost two great empires—in America and in India—but the prospects are that her third in—Africa—will be the greatest." This is a definite indication that the Labour Government has by no means become an exponent for gradual abolition of imperialism, though its members might differ in methods with Churchillian imperialists.

Whatever differences Churchill and men of his ilk may have with the Labourites, they are in fact confined to party-politics. There is besides the very acute personal factor of an ambitious statesman, thrown out of power, trying to stage a come-back. But party and personal considerations apart, Churchill has nothing but hearty approval for Bevin's essentially imperialistic, anti-Communist-Russian and pro-American foreign policy. There is indeed a strange family resemblence between Churchill's alliance with Stalin in the last war and Bevin's sending of troops to Malay. Ideological platitudes are

tacitly put to the background and only the considerations of safety and security of the empire are given prominence.

It will be clear on a close and critical survey of the British policy under the Attlee Government that there is not even the slightest tendency to liquidate the empire but rather a frantic attempt to hold on to what they have. The loss of the Indian empire was more or less brought about by the interaction of international forces which were beyond the control of the British ruling class. The Indian possessions were proving an unmanageable liability with a strong and aggressive Russia watching the situation and the country in a perpetual stage of agitation. The mission of Mountbatten had been to partition India into two inocuous Dominions, which would be expected to remain on friendly terms with Britain. They are to serve as comfortable bastions in case a Third World War broke out.

The British Commonwealth—a free association of peoples includes nevertheless large tracts of territories in West, East and South Africa and S.E. Asia where the local populations do not enjoy an iota of self-government. It also includes territories inhabited by a large body of non-British Europeans, e.g., Italians in Malta, Spaniards in Gibraltar, Frenchmen in the Channel Islands, and Greeks in Cyprus. Italy, Spain and Greece have again and again claimed back these territories but there has been no response. Yet the British Government showed an unholy eagerness in making Italy give up Rhodes to Greece on the ground of common nationality. The same story is repeated in the continued retention by Britain of Aden (Arab Bahsein island (Persian) and Hongkong (Chinese). The retention of these territories is certainly in consistent with principles of self-determination which Britain on other occasions is forced to champion. Britain requires these bases for strategic reasons—for maintaining the life-line of the empire and for defensive and offensive purposes in a war. So every principle must bow to this strategic necessity.

The Communist-led nationalist upheaval in Malaya and Communist agitations in Burma and Indonesia have sent a thrill of consternation in British circles. The Times wrote—"the insurrection of Communists in Burma is part of a general forward movement by the Communists throughout South East Asia". The horrors committed by communism have given an opportunity to Britain to strengthen her imperialist hold in these areas without having to face a hostile world public opinion. The Malayan people undoubtedly suffer under a most unenlightened and aggresively white regime and they have every right to throw over the British yoke. The British

pride in Malaya is voiced by Shenton Thomas ex-Governor and the man largely responsible for the complete surrender of Singapur and Malaya to Japan in 1942. "Malaya", he says "is a monument to British enterprise in colonial development over the world-wide importance of the Malayan rubber and tin bear witness to our success in their field". This alone would prove that imperialism, particularly of its British variety, dies hardest. Outside her empire, Britain controls the destinies of a number of independent countries such as Greece, Iraq, Transjordon, Abyssinia and Burma. Greece is kept under British sphere of influence mainly as a pawn in the game of power-politics—the rivalry between the Anglo-American and Soviet Blocks. Iraq and Transjordon are willing instruments of Britain for maintaining her oil interests in the Middle East and for keeping off Soviet influence. Abyssinia introduced the British Trojan horse consequent on the expulsion of Italians and is now finding it difficult to make it exit. Burma has been saddled with a number of trade and other agreements and there are some British statesmen who foresee an eventual return of British influence in the guise of intervention against the communists. Another imperialist mission of Britain is to prop up the parasite imperialism of France, Holland and Portugals inclose co-operation with the United States. In the United Nations Organisation Britain shares with United States almost an unchallenged leadership. Though she believes in full in close harmony with United States, she has no intention to merge her separate entity. Britain's stiff resistance to the proposal of an international supervision of her African Colonies, her insidious attempts to help herself with portions of ex-Italian colonies and her preferential treatment to Pakistan in all its disputes with India should serve both as a revelation and a warning to the Indian people.

Round the World

Conference of Dominions Ministers

In October last was held the Conference of Prime Ministers and other Ministers of the Dominions at London. In one sense it was the successor to the old Imperial Conference. In another sense, however, it was an *ad hoc* conference to discuss certain particular issues. An important feature of the October Conference was the representation there of the three new Asiatic Dominions which had come into being during the previous fifteen months. India had no doubt been represented in the Imperial Conferences as well. But that representation was due more to British courtesy and convenience than to any right on the part of this country. Besides, although in such Conferences one or two Indian politicians of high rank would be included in Indian representation, it would be led invariably by the Secretary of State for India who was a member of the British Cabinet, underlying thereby India's political dependence on Britain. But in the last Conference India was represented by her own Prime Minister who is responsible to the Indian Legislature.

The issues which came to be considered were both general and particular—general for the whole Commonwealth and particular for India. While there were the urgent questions of foreign policy and defence to be dealt with, there were particular questions before the Prime Minister of India, *e.g.*, the future of India's connection with the Commonwealth and the future of India's relations with Pakistan and other Dominions,—which have been complicated by the issue of Kashmere in one case and by racialism in the other cases. The future of India's connection with the Commonwealth will, of course, be decided finally by India's Constituent Assembly at New Delhi. But there were threadbare discussions on the topic between Pandit Nehru, Mr. Attlee and Canadian and Australian representatives. It is, however, reported that while Pandit Nehru expressed India's willingness to remain closely associated with Britain and the Commonwealth, he insisted on India becoming a sovereign republic. It is not yet clear if it will be convenient for the Commonwealth to include India on these conditions and if it will be possible for India to remain therein without sacrificing her independent foreign and defence policy.

It should be emphasised here that although common allegiance to the Crown and Anglo-Saxon racial ties keep the Commonwealth together and make it an entity inspite of sovereign independence which each Dominion enjoys, India with her racial and other peculiarities might have fitted in with Commonwealth traditions provided other members of the

Commonwealth treated her nationals on a basis of equality. India's relations with Britain have extended over a period of nearly two hundred years. During this long period India's millions, though of a different race, have been imbued considerably with British ideals and traditions. It would have been comparatively easy on this account for India to remain associated with the Commonwealth. But inspite of long connection with Britain, neither British nationals nor nationals of the senior Dominions have learnt yet to treat Indians on a basis of equality. Racial arrogance is still rampant and though it is exemplified most glaringly by the South African policy of treating Indian settlers in that Dominion as inferior beings, it is present in Canada, Australia and even in Britain herself. In Australia coloured peoples including Indians are taboo. In Canada also Indians are not to be admitted to citizenship rights. In Britain not only colour prejudice is brought out into relief in isolated instances but it is equally emphasised in Conservative fulminations particularly in those of Mr. Churchill. In the absence of racial equality, there can be hardly any understanding between India on the one side and Britain and the senior Dominions on the other. India has now indeed equal political status, both internally and externally, with these countries. But such equality by itself cannot pave the way for mutual understanding and friendship which are the very basis of the Commonwealth. This basis can be strengthened only by Indian nationals getting the same social and political treatment in Britian and the other Dominions as they happen to mete out to white nationals either of British or of foreign extraction.

One of the tangible results of the Commonwealth Conference was the dropping of the word *British* which had so long preceded the word *Commonwealth*. Neither Britain nor for the matter of that any Dominion loses anything by this change. At the same time it declares to the world that the Commonwealth does not consist today merely of territories inhabited exclusively or predominantly of peoples of British extraction. But this dropping of the word 'British' has all the same met with a very hostile reception at Conservative hands. Mr. Churchill has fulminated against it and threatened to restore the word when the Conservatives come back to power. We shall not be surprised if they carry out the threat when actually they see better days. For centuries it had been the tradition of Britain that although the party in opposition might fight tooth and nail any reform which the Government would contemplate, it would be reconciled to it when the change was actually brought about. But of late the attitude of the Conservative Party seems to have changed. It has threatened to de-nationalise iron and steel production on its return to power if meanwhile the industry is nationalised by the Labour Party. Similar attitude it is assuming in respect of the title of the Commonwealth. It should be recalled that immediately before the War the phrase British Empire was falling into disuse and the phrase British Commonwealth was

more and more coming into use in regard to both the Dominions and the non-self-governing parts of the Empire. But after Churchill came to power in 1940 and Amery was associated with him in the Cabinet, the whole thing was changed. A new phrase was coined called the British Commonwealth and Empire. This was to underline the fact that there were two portions of the entity—one portion being self-governing and the other non-self-governing and actually administered by Britain. So if this emphasis on Empire idea might be made anew in 1940, reintroduction of 'British' before Commonwealth might not be difficult after the return of the Conservatives to power. So we should look before we leap.

There is another consideration regarding the continuance of India in the Commonwealth. Such continuance is desirable only if it brings forth mutual benefit. India must benefit as much as the other members. But so far it is our experience that on no crucial occasion India gets the willing support either of Britain or of the other Dominions. Neither with regard to the treatment of Indians in South Africa nor in the Kashmere issue it can be said that India has got any such support. On the contrary the British Conservatives whether in Britian or in India or for the matter of that in any part of the world regard themselves as the sworn enemy of India and her future. Mr. Churchill may be old fashioned but he is still the leader of the Conservative Party and his diatribes against this country are not to be lightly brushed aside. He and his group have not been reconciled to the new status of India and they appear to speak of her as if she was still a dependency. Mr. Churchill still thinks that forty thousand British soldiers could have cowed down Indian opposition and ensured British rule for an indefinite period. He ascribes the communal holocaust which took place in India in 1946 and 1947 to Indian machinations, endeavouring thereby to fool the world as to the part which British officers and non-official Britishers of his way of thinking had played during that ugly period. In any event it must be thought over whether in view of this hostile attitude of half the British people it will be doing ourselves any justice to remain within the Commonwealth.

South African Set-Up

For sometime past Malan's Party has been in power in South Africa. In essentials of course the party led by F. M. Smuts did not differ from it. But Smuts was unwilling to declare his policy in too naked a form. He would keep down the black population with a strong hand but would use mild and even generous language so as to put a balm on the wound that the action of his Government would inflict. He would segregate the Indians and deprive them of their elementary rights but at the same time use sugar-coated words to fool the world. Malan and his group would not allow any divergence between words and deeds. They are whole-hoggers and go to the logical extent. They regard themselves as the

white outpost. They would maintain the supremacy of the whites in South Africa and this they think they can bring about only by keeping down the blacks by sheer force and driving out the Indians from the land where they were born and which they made great. Their policy is that of the Nazis, which knows no compromise and which is declared in all its nakedness. There is no velvet globe to hide the dagger they desire to use at the Indians and the Africans. Dr. Dadoo, the Transvaal Indian leader, pointed out in a statement at London that what the Indians are suffering from at the hands of the South African Government are not unknown to the so-called civilised world. But the disabilities from which the Africans happen to suffer have not been equally publicised. These people are fourfiths of the population and the real owners of the country. But they have been reduced to the position of mere chattels. Facilities for their education are too meagre. Opportunities of honourable employment are conspicuous by absence. In fact they are not eligible for any skilled work, such work being the monopoly of the whites. Restrictions on their movement are innumerable. Dr. Dadoo tells us that each of them has to keep at least twelve passes. Any youngster going to school must be ready with his pass, otherwise he might be prosecuted. At night there is curfew. No one is entitled to go out without a pass. To do anything without a pass is in fact practically taboo. Naturally and invariably the restrictions have to be violated, and anybody caught in the act of violation is clapped into prison. There is hardly any African who has not in this fashion suffered imprisonment at one or another time of his life. So the country which is theirs has become a vast prison house for fourfifths of the population. How long will the 'civilised world' tolerate this state of things ? In the face of this it is futile to talk of the Commonwealth, the United Nations, and Human Rights.

Could Communism be Provincial ?

Recently Stalin condemned the Jugoslav Communist leaders as men of provincial outlook and as such not fitting in with the international communism of which the U.S.S.R. is the van guard. For some months now Marshal Tito and his colleagues in the Jugoslav Government have felt out of tune with Russian leadership and decided to concentrate on the affairs of their country in their own way without being dictated to by Moscow. They believe in communism so far as it means nationalisation of all productive and distributive agencies and so far also as it means dictatorship of the Communist Party. But they do not appear to believe in communism if it means that they must keep step with the new Communist International which has been set up in the name of Cominform. Could Communism, however, be anything else than international ? Could it be developed only on national lines ? This is a moot question which may certainly be answered differently. It should be recalled that Russian

Communism after 1927 was emphatically a national one. It is true that the Third International was not abandoned till 1943 but for sixteen years since 1927 it was nothing but a make-believe. Stalin had by that time come to pin his faith to the principle of socialism in one country. He concentrated on the development of the Soviet Union. Communism actually became Soviet nationalism. Now if in that phase of the history of the Soviet Union its leaders might put internationalism in cold storage and devote all their energy and attention to internal development, could not the Jugoslav Communist leaders do the same in the existing phase of the history of their country ? It may be pointed out, of course, that the leaders of the Soviet Union were the keepers of Communist conscience and knew best when to concentrate on internal affairs and when to spread out and work for international communism. But to this the Communist leaders of such a country as Jugoslavia may easily retort that if the Communist leaders of one country should have that freedom to change their tactics as they think best, the Communist leaders of another country should not be denied that privilege. It is improper that while the leaders of the Soviet Union should have an opportunity of shaping their internal and external policy according to the interests of their country, the leaders of another Communist country would not have that opportunity. That would really mean the dictatorship of the Soviet Union and its leaders over the affairs of other Communist states. In other words that would not be Communism but Russian imperialism.

Tagore Lecturership in a British University

Tagore Society had originally intended to set up a Tagore Professorship in one of the ancient Universities of Britain. Evidently sufficient money could not be raised for the purpose and we are now told that what is to be established is a Lecturership named after the Poet. This will, however, be unworthy of his memory. A Lecturer will not have the dignity and status which should be associated with the chair created as a memorial to Tagore. He will also not attract sufficient attention in that country where he will be posted and consequently will not exactly serve the purpose for which he will be appointed. Inspite of the fact that India has been connected with Britain for nearly two hundred years, appreciation of Indian culture and civilisation is confined in that country to a very small group of people. If an increasing number of Britons are in the future to take an abiding interest in Indian culture, a full-fledged Professorship should be set up. If funds could not be raised to that end by private subscription, the Government of India might have been approached. This Government is maintaining a Chair at a Chinese University for promoting cultural relations between India and China. Possibly for the same reason the Government of India might have agreed to found a similar Professorship at a British University and name it

appropriately after Tagore than whom there was no better cultural ambassador of India. External Affairs Department is spending today a lot of money for disseminating information about India in other countries. Much of the work done in this regard is of an ephemeral character and creates no background of knowledge about this country. Tagore Professorship would help a good deal in providing that background against which the work of informatiyn officers will be easier and more lasting. Why could not the Government of India be more active in this regard?

F. M. Montgomery

Field Marshal Montgomery, who had been Chief of the Imperial General Staff since the conclusion of the War, has been chosen to become the President of the Council of Army Commanders for the Western Union. The Union, it should be remembered, consists of Britain, France, Holland, Belgium, and Luxemburg. This is practically the first time in history that the French Commander in Chief will be required to play second fiddle to a British Field Marshal. Time was not distant when France did not regard Britain as equal to her as a military power. The military primacy of France was in fact recognised by Britain herself. During the first World War not only the French army was larger but the war was being fought on French soil and was therefore regarded primarily as the French war. On this account, although British divisions were gradually increased, the British Government was still willing to regard France as the power immediately interested. The war was the war of France; Britain had come only as an ally. That is why inspite of willing cooperation between the British and French armies, it was unthinkable at any time that the French army would be placed under the leadership of a British Commander in Chief. On the contrary at the Calais Conference Lloyd George did not hesitate to place Field Marshal Haig practically under the orders of the French Commander in Chief, General Niveille. This arrangement was, of course, resented by the British officers and subsequently when the unity of command became desirable, it was secured by another arrangement. The British group of armies remained under Haig, the French group under Petain and over the two was appointed the supreme Commander, Marshal Foch (a Frenchman).

The second World War saw a holocaust of traditions. France surrendered to the Nazis and had no longer any voice in determining the supreme command of the forces which were ultimately to encompass German defeat. It might be expected that with the elimination of France, an English General would step into the leadership but the expectation was belied. An American General was chosen instead. This was a recognition of the new stature which the U.S.A. had acquired. On the occasion of choosing Montgomery for his new post, there was a suggestion that instead of appointing him to the crucial office, an American General

might be selected for it. The suggestion did not come from French circles and did not indicate any French jealousy. It came from British circles and was intended to avoid any such jealousy. The United States has now reached a position in which no power outside U.S.S.R. can afford to be jealous of it. Since the above was written, General De Gaulle has come out with an outburst against the appointment of a British soldier as the supreme Commander. The interests to be protected are, in his view, mainly the interests of France and consequently a French soldier should have been chosen instead. There are still Frenchmen who are unwilling to accept a second position for their country.

Reviews and Notices of Books

Early Indus Civilisations.—By Ernest Mackay. Second edition revised and enlarged by Dorothy Mackay, London: Luzac & Co., Ltd., 1948. Pp. 169 and 30 pages of illustrations.

Written for "Indian students who wish to learn about the ancient Indus cities, but have little time to spare for the larger volumes" incorporating the results of extensive excavations during successive years, this little monograph admirably fulfils its modest aim. Its scope is sufficiently indicated by the titles of its successive chapters (Ancient cities of the Indus plains, Architecture and masonry, Religion, Dress and personal ornaments, Copper and bronze: tools and weapons, Arts and crafts, Customs and Amusements, Chronology), and it is not too much to say that the various topics under each head have been treated with sufficient fulness for the needs of those for whom it is meant. Its value is greatly enhanced by a sketch-map, an air-photograph of Mohen-jo-Daro, a large number of illustrations, four plans of a Mohen-jo-Daro site during as many successive periods, an Index and a Bibliography. The easy style in which it is written makes its meaning plain to the most casual reader. The author has done well in rejecting (p. 7) the old description of the Indus civilisation as 'chalcolithic.' On the basis of the present dating of the Indo-Aryan migration (to which other arguments might have been profitably added as well), the author thinks it certain (p. 10) that the Indus people were a pre-Aryan race. The author has well brought out the salient features of this people such as their excellent town-planning (the earliest of this kind found so far), the well-proportioned bricks used in their constructions, their method of drainage ("the most complete ancient system so far discovered") (pp. 18, 31, 35). Proper attention has been paid to their worship of various deities anticipating some of the developments of Hinduism in later times, such as the proto-type of Siva, Mother-Goddess, sacred trees and animals, phallic symbols and the like (pp. 53-68). Indian students would have appreciated a direct reference to the typical *yoga* postures (*kūrmāsana*) and (*kāyotsarga*) assumed by some of these deities. Among other interesting relics of the Indus people set forth in this work are a unique saw with undulated toothed edge, copper swords, razors of four types (pp. 97-99), weights and measures based on a decimal system of notation (pp. 103-104), candle-sticks (p. 105), writing tablets and ink-pots (p. 116). Reference has also been made to the racial types (predominantly Proto-Australoid and Mediterranean) of these people and of their remarkably diminutive size (pp. 153-54) as brought out by the

examination of a few skeletal remains. On the other hand, the script of their seals which was syllabic with ideograms (pp. 158-59) might have been treated and illustrated more fully. Coming to general observations the author brings out very sanely the strictly utilitarian character of the Indus civilisation as illustrated by the extant specimens of architecture (p. 50) and pottery (p. 120). More debatable is the author's assumption (p. 11) of the intellectual stagnation of the Indus people after their arrival in India on the ground of practical uniformity of their script from first to last. For in the same context (pp. 11-12) he points to their exceptionally well-built cities and the original aspects of their religion as indications of their long anterior residence in the country.

The paper, print and set-up are excellent.

U. N. GHOSHAL

Bankim Chandra Chatterjee and The Vandemataram Song.—By Nagendranath Gupta and R. K. Prabhu: Hind Kitab Limited, Bombay. As. 8. Pp. 30. Frontispiece: the design of the flag of Indian Independence unfurled by Madame Cama at Berlin in 1907 (obverse); a portrait of Bankim Chandra (reverse). The original song is quoted in Nagari script and the facsimile of the musical notation of the song rendered by Rabindranath Tagore in the Swadeshi days.

This pamphlet, an opportune publication, contains two articles on the origin of the Vandemataram song and its subsequent history as the national song of Indian Congress. The late Nagendranath Gupta, who had known Bankim Chandra in his younger days, wrote the article fourteen years ago.

The pamphlet is sure to receive wide publicity.

SUKUMAR SEN

Science and Philosophy.—By M. N. Roy, Renaissance Publishers, Price Rs. 5.

This is a powerful attempt to restate and vindicate materialist philosophy in the light of the discoveries of physics and biology during the last 50 years. The verdict of science, says the writer, is conclusively against God, religion, creation or origin, mysticism, agnosticism or any branch of supernaturalism. Relativity physics dispels the older distinction between reality and appearance or between essence and properties; cognition is a material phenomenon; thought is determined by being and not vice-versa; scientific predictions amply testify that nature has no place for miracles. The metaphysical realm is being gradually conquered by means of the finer instruments of observation. New physics has crossed the last hurdle between matter and mind, given a dynamic conception to matter and established materialism on a firmer footing.

In his inquest into the origin of life the writer has traced the growth of organisms and organic compounds which stand on the border line of living and non-living matter. He has deduced with unassailable logic that life grows out of matter in a certain state of organisation and that thought is a function of the brain. But it is something else to say that "life is a chemical process" and that life and matter are undifferentiable. Nor is his materialist theory of cognition consistent with the epistemological theory drawn in the last chapter. Knowledge, he writes, is "genetically dependent, existentially self-sufficient, *functionally creative.*" Still it is "*entirely governed* by the mechanical laws of physical nature." Can anything governed by mechanical laws be functionally creative ?

His attempt to prop up a hypothetical refutation of entropy or dissolution of universe into diffused energy at a time not infinitely remote, in the face of Einstein's finite universe and the second law of thermodynamics is even more unsound and unconvincing. On the whole his thesis adds very little to Lenin and Bukharin beyond an effort to adjust some of the more recent scientific conclusions to the dialectical pattern.

Still, the treatment is critical and forceful and a better case for materialism on the background of new science has perhaps not yet been made.

ATINDRANATH BOSE

Ourselves

H. E. Dr. Rajagopalachari

At a special Convocation held on the 30th November last, the University conferred upon H. E. C. Rajagopalachari, Governor-General of India, the Degree of Doctor of Law *Honoris Causa*. The function was pleasant and was presided over by H. E. Dr. Kailashnath Katju, Chancellor of the University. Among those who attended were Dr. Syamaprasad Mookerjee and Dr. Bidhan Chandra Roy. The latter presented the Governor-General to the Chancellor. The speech which he delivered on the occasion and the speeches of the Chancellor and the Governor-General will be published in a later issue of this Review.

* * *

Mr. P. K. Banerjee

We congratulate Mr. P. K. Banerjee, M.A., a member of the Senate and Editorial Board of this Review, on his appointment to the Indian Diplomatic Service. He has been posted at Ottawa.

* * *

Professor Satkari Mookerjee

Dr. Satkari Mookerjee who had been Reader and Head of the Department of Sanskrit has been appointed Asutosh Professor of Sanskrit. We congratulate Professor Mookerjee on the appointment.

* * *

Dr. Amiya Chakravarty at Howard University

The following was received from the Indian Embassy at Washington through the Government of India :

An Indian, Dr. Amiya Chakravarty of Calcutta University, will teach English literature at Howard University, Washington, D.C., during the year 1948-49.

Dr. Chakravarty, on deputation from Calcutta University to study the methods of teaching at post-graduate level in the United States, had his education in India and Oxford, where he obtained a Doctorate in Literature and was made a Senior Research Fellow,

He was associated with the great poet Rabindranath Tagore, the Nobel Prize-winner, as his literary secretary for many years and travelled with him in many parts of Asia, Europe and the U.S.A. Last year, he accompanied Mahatma Gandhi on his peace missions to Bengal, Bihar and Delhi.

Dr. Chakravarty, who has travelled widely and addressed many university and other learned groups in this country and Canada, has collected important data and new ideas on the teaching of English literature. He hopes to put these to use in India, and thereby correct the inadequate and even harmful traditional method introduced by the British of teaching English language and literature unconnected with either Western or even Indian literatures. English literature, he suggests, should be studied as a creative art and, to give proper scope for the development of a student's literary instincts, should be studied in close association with the native literatures.

Dr. Chakravarty will also give courses on Indian literature and culture at Howard University.

* * *

Dr. Chakravarty at Library of Congress

The following notice was inserted about a Lecture by Dr. Amiya Chakravarty in the Information Bulletin of the Library of the Congress, Washington, D. C.

Music and dances of India to be discussed. A lecture on music and dances of India, illustrated by three motion picture films, will be presented at 8-15 p.m., Tuesday, October 26, in the Coolidge Auditorium. Dr. Amiya Chakravarty, who was literary secretary of Rabindranath Tagore and an associate of Mohandas K. Gandhi in several peace missions, will be the speaker. At present Dr. Chakravarty is a visiting professor at Howard University, where he is teaching English literature. The program is sponsored by the Library and the Washington Oriental Club with the assistance of the Embassy of India. Members of the Library staff and the public are invited. Admission is free.

* * *

The Vice-Chancellor

The Vice-Chancellor Professor P. N. Banerjee, who went to Beirut to attend the UNESCO which has been in session there, has been elected Vice-President of the Administrative Commission of that body.

Official Notifications, University of Calcutta

Orders by the Vice-Chancellor and Syndicate of the University of Calcutta

C/1629/Affl.

It is notified for general information that under Section 22 read with sub-section (3) of Section 21 of the Indian Universities Act (VIII of 1904), the Governor is pleased to order that, with effect from the commencement of the Session 1948-49 the Malda College, Malda, shall be affiliated to the Calcutta University in English, Bengali, Mathematics, Physics and Chemistry to the I. Sc. standard with permission to present candidates for the examination in the subjects from 1950 and not earlier.

S. C. GHOSH,
Registrar (Offg.).

Memo No. C/1591/Affl.

It is notified for general information that under Section 22 read with sub-section (3) of Section 21 of the Indian Universities Act (VIII of 1904), the Governor is pleased to order that, with effect from the commencement of the session 1948-49 the Ananda Chandra College, Jalpaiguri, shall be affiliated to the Calcutta University in Mathematics (Pass), Bengali (Second Language) (Hons.), Political Economy and Political Philosophy (Hons.) to the B. A. standard with permission to present candidates for the examinations in the subjects from 1950 and not earlier.

S. C. GHOSH,
Registrar (Offg.),

Memo. No. C/1635/Affl.

It is notified for general information that under Section 22 read with sub-section (3) of Section 21 of the Indian Universities Act (VIII of 1904), the Governor is pleased to order that, with effect from the commencement of the session 1948-49 the Krishnath College, Berhampore, shall be affiliated to the Calcutta University in Biology to the I. Sc. standard with permission to present candidates for the examination in the subject from 1950 and not earlier.

S. C. GHOSH,
Registrar (Offg.).

Memo. C/1637/Affl.

It is notified for general information that under Section 22 read with sub-section (3) of Session 21 of the Indian Universities Act (VIII of 1904), the Governor is pleased to order that, with effect from the commencement of the session 1948-49 the Salesian College, Sonada (Darjeeling), shall be affiliated to the Calcutta University in English, Alternative English, Latin and History to the B. A. (Pass) standard with permission to present candidates for the examination in the subjects from 1950 and not earlier.

S. C. GHOSH,
Registrar (Offg.).

The extract from the Minutes of the Syndicate, dated 21st September, 1948.

"8. Read reports from Sir Sarvapalli Radhakrishnan, Kt., M.A., D.L., D.Litt., Mahamahopadhyay Pandit Gopinath Kaviraj, M.A. and Mahamahopadhyay Dr. Umesh Mishra, M.A., D. Litt., on their adjudication of the thesis entitled 'The Nature of Vyapti according to Navya Nyaya' submitted by Mr. Tarasankar Bhattacharyya, M.A., in support of his candidature for admission to the D.Litt. degree.

The candidate passed the M.A. Examination in the first class.

Resolved—That the reports be adopted and the candidate be admitted to the degree of Doctor of Literature and that the name of the candidate together with the title of his thesis be notified in the Calcutta Review."

A. P. DASGUPTA,
Controller of Examinations (Offg.).